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# Islamophobia and Danish Academic Knowledge Production

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## **Abstract**

This thesis aims to unpack Danish academic knowledge production at the individual, institutional, societal, and systemic levels related to Islamophobia in Denmark. It raises central questions on the role of reflexivity in academic writing, employed epistemic frameworks, and autonomy of Danish academic knowledge production from law, politics, and media. Drawing on a theoretical framework around Islamophobia, decolonial reflexivity, and epistemic injustice, I analysed journal articles and public dissemination material produced by Danish academics through thematic categorisation using the software NVivo. The data was sampled referencing 12 regulatory themes in the socio-legal debate around the hijab, burqa/niqab, prayer, mosques, women-only swimming, donations, halal food, circumcision, Muslim free-schools, housing, citizenship, and faith. I find a general lack of engagement with reflexivity in academic knowledge production, with those most likely to reveal how positionality shapes their research being white, non-Muslim women. The analysis reveals that the core academic debate does not centre on Islamophobia and that common epistemic frameworks largely negate processes of racialisation analytically. The analysis also suggests that those who engage with reflexivity are also those likely to address Islamophobia and racism through academic knowledge production. The data sampled suggest a notable absence of Muslim academic voices in research on the regulatory themes in Denmark. Such findings are argued to be indicative of both testimonial and hermeneutical injustice. Lastly, Danish academic knowledge production on the regulation of Muslims in Denmark shows both autonomy and dependence on the societal and systematic sites of law, politics, and media.

## **Keywords**

Denmark, Danish academic knowledge production, Islamophobia, decolonial reflexivity, epistemic injustice, socio-legal studies

**Word count:** 21.989

## **Preface**

During upper secondary education, I noticed a significant gap between the curriculum and the reality in my social sphere. While I was aware that I was growing up in a predominantly conservative liberal municipality in Denmark, I was also being taught in social science that youth traditionally vote towards the left, shifting right as they age. However, my classmate's openly Islamophobic and racist narratives, coupled with her proud support for a far-right populist party aiming to restrict especially Muslim access to and in Denmark, starkly contrasted with this teaching. This was around the so-called European refugee crises, and what shocked me the most was the normalisation of such narratives and the general lack of opposition among my classmates. Since then, I have encountered countless similar experiences from my immediate social surroundings. At that time, it prompted me to write a school paper on the rise and adaptation of far-right populism into the political mainstream in Denmark. While my initial knowledge was limited, it drove me towards seeking a deeper understanding, revealing how little I knew. Our experiences, surroundings, and education profoundly shape our perceptions of our reality and the reality of others.

I grew up in a white, Christian, working-class family, with religious identity subtly reinforced throughout my life – church bells ringing over town, public holidays, school plays in churches, mandatory Christianity lessons, and scheduled confirmation preparations in public school. Despite not considering myself particularly religious, my identity has constantly been accommodated by law, culture, and politics, granting me the privilege of ignorance towards the accommodation of other religions in Denmark. It was not until my bachelor's studies in international studies in Denmark that I encountered theories of race and colonialism in depth in an educational setting, whilst I also viewed the prevailing whiteness of my professors and lecturers teaching me. My university experience was also shaped by an experience with a supervisor's positivistic research orientation, encouraging me to draw from liberal theory deemed more objective for studying contemporary society. These experiences, while subjective, shaped my thinking profoundly.

My relationship with learning and being a student has often been interwoven with grief, as I have spent most of my life in the role of a caretaker. My experiences with the Danish welfare system were marked by neglect and political contestations through the prevalence of ableism. As I sought knowledge to make sense of my experiences and worldview, I often found a gap between practical and theoretical consideration of oppression and discrimination, akin to

hitting a wall in understanding my experiences and those around me due to the privileged nature of our social and systemic production.

In an attempt to diversify my knowledge, I chose to take courses in participatory research, realising that most theorisation under this regime also functions to fit the majority perspective. In trying to understand decolonial frames within Western university settings, I often found a tendency to reproduce existing practices. This quest for alternative ways of knowing led me to Lebanon in 2023 for an exchange semester, aiming to encounter other perspectives.

This thesis is a product of my ongoing quest to understand what we take for granted, how we construct the world, whose realities it takes into account and whom it accommodates, seeking to comprehend a variety of ways of knowing instead of reinforcing through the production of the majority. My embodied experiences of realising and critically examining ways that things are not always as they seem, shape this intellectual endeavour. As complete knowledge can never be achieved, where my understanding of academic practice both shapes and limits this work, I invite you, the reader, to critically engage with me through examining Islamophobia and Danish academic knowledge production.

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## Introduction

Since the early 2000s, the Danish public discourse has been consumed by contentious debates concerning Islam and Muslims. These discussions have traversed various events and topics, ranging from terrorism, Denmark's role in the War on Terror, terrorism in Denmark, to the Muhammad cartoon crisis in 2005, to the so-called European Refugee Crisis in 2015, to austerity measures, and immigration restrictions fuelled by the rise of far-right ideologies in the political arena (Rytter and Pedersen, 2014; Wiggen, 2023, pp. 202–203). Denmark has garnered a reputation for having one of the strictest immigration and asylum systems in Western Europe (Creton, 2022; Christophersen, 2023). Policy towards the Muslim population within Denmark has similarly been debated wherein efforts ostensibly aimed at fostering Muslim integration into Danish society have paradoxically resulted in heightened pressure on them (Hervik, 2015a, p. 42).

Consistent efforts to regulate the Danish Muslim population have manifested in various forms, including direct limitations on Islamic practices and indirect legislation disproportionately affecting Danish Muslims. In the legal realm, the Danish parliament has ratified at least 58 bill proposals, in which the parliamentary debate has concerned Islam or Muslims, in the past seven years alone, along with 38 resolution proposals aimed at disciplining religious practices within Islam and belonging as a Muslim and Dane (view Appendix 3 and 4). These resolutions have sought to restrict practices and spaces such as wearing the hijab or niqab, establishing or maintaining prayer rooms, mosques, Muslim free-schools, performing circumcision, adhering to halal food practices, and even challenging the formal recognition of Muslim religious communities in Denmark. Some of the contemporary legal limitations to Islamic practice and existing regulation of Muslim bodies in Denmark are for example the 'Hijab Ban for judges' in 2008, the 'Burqa Ban', 'Mandatory Handshake', and the 'Parallel-Society Package' of 2018 that targets and marginalises Muslim communities in Denmark through ratified law (Özcan and Bangert, 2019; CEDA, 2020).

The dynamic between Islamophobia in the Danish public sphere, and the continued attempts to regulate Danish Muslims and Islam through state law necessitates a socio-legal analysis. Despite Denmark's high rankings in international reports regarding the Rule of Law, or constitutional ensured protection of freedom of religion and non-discrimination (Folketinget, 2020; WJP, 2021), the socio-legal landscape surrounding the regulation of Islam and Muslims in Denmark has become increasingly complex. The process of neutralisation from social



language to legal language through the codification process of positive law is evident in the 2018 ‘Ban on Covering Up’ which disguises the socio-political debate around the criminalisation of wearing the burqa and niqab in Denmark or using a non-western categorisation for classification of ‘parallel-societies’ in public housing often synonymously discussed in association to a problem with Muslim communities in Denmark (CEDA, 2020).

This relationship will be discussed further in the methodology section, as these complexities blur the lines between legality and illegality, resulting from various interpretations of the law. With a starting point in the consistent socio-legal debates around the hijab, burqa/niqab, prayer, mosques, women-only swimming, donations from abroad, halal food, circumcision, Muslim free-schools, housing, citizenship, and faith over the last decades (view socio-legal base proposition in the methodology), I conduct a case study on Danish academic knowledge production writing on these areas. I look at the external operation of law in society through the ways academics make sense of the socio-legal phenomenon of intensified and increasing attempts to regulate Muslims and Islam through law in Denmark. Islamophobia is a process of racialisation tied to the perceived or actual belonging to the Islamic Faith, that can permeate across sectors including legal, political, administrative, economic, media, and intellectual institutions (Hajjat, 2021, p. 2). I theorise in the thesis that Islamophobia stems from the construction of a ‘Muslim problem’, where the proposed solution involves regulation and surveillance of Muslims’ actions, thoughts, or bodies (Hajjat, 2021, p. 2), Using Danish academia as a research site is grounded in the proposition, that academia is a key site for a critical deconstruction of knowledge, yet despite pervasive indication of Islamophobia’s presence in Danish society, Danish academia has largely overlooked it as a subject for research. I, therefore, aim to unpack Danish academic knowledge production at the individual, institutional, societal, and systemic levels, to initiate a broader discussion about Islamophobia in Danish society.

I argue in the thesis that widespread signs of Islamophobia in Danish society are the intensified socio-legal discussions around regulating Islam and Muslims through law in Denmark. International reports of Islamophobia in Denmark are often met with intense critique in the media, politically, or by academics (Bangert and Özcan, 2019; Özcan and Bangert, 2019). While such reports have indicated that Muslim communities in Denmark experience high levels of discrimination based on ethnicity and religion (ENAR, 2016, p. 2), or establish a prevalence of Islamophobia in Denmark (Nassri, 2022). The annual national police reports have also found

for seven consecutive years that most religiously motivated hate crimes are committed against Muslims in Denmark (Rigspolitiet, 2016, 2017, 2018, 2019, 2020, 2021, 2023). This data is notable notwithstanding measures that religious persecution and persecution as of nationality and ethnicity are embedded in intersecting realities of Muslims, and those presumed to be Muslims in Denmark, and yet knowledge production by Danish academics on Islamophobia is scarce and largely overlooked as a research topic. In part, the reluctance to address Islamophobia through academic knowledge production may be attributed to a perception of the concept's polemical nature rather than analytical utility (Sedgwick, 2013, p. 209). However, this idea is not only specific to addressing Islamophobia, but to researching racism, race, and racialisation more generally in Denmark. Discussions of race are often sidelined as an issue existing elsewhere because of perceived ideological differences between traditional race theorisation and Danish conditions (Hervik and Jørgensen, 2002, p. 89), entirely abandoned based on Danish academic arguments situating research on race as racism itself (Bech and Necef, 2012), influenced by the rise of anti-intellectualism (Hervik, 2019; Schmidt, 2021), or negated because of insinuations of partisan political bias in academic knowledge production on the topic (Danbolt and Schmidt, 2021).

The limited research on Islamophobia in Danish academia may also be understood when considering the influence of external factors such as politics, media, and legal frameworks on universities, where academic controversies and debates are often conferred. An example of this could be right-wing politician Morten Messerschmidt's (DF<sup>1</sup>) series of § 20 questions<sup>2</sup> to the Minister of Education and Research, on the 23rd of February 2021 as *"How will the minister prevent unscientific and opinion-based university studies such as whiteness studies, postcolonial theories, etc. from displacing ordinary reputable research areas?"*<sup>3</sup> (Messerschmidt, 2021). This reflects broader tensions within Danish academia regarding

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<sup>1</sup> 'DF' / "Dansk Folkeparti" / or "The Danish People's Party", has been a political centre-right-party in the Danish Parliament since 1998 focused on key issues as for example strict immigration policy, healthcare, putting a stop to asylum, self-determination in relation to the EU, the UN conventions, and law and order in Denmark (Dansk Folkeparti, 2024)

<sup>2</sup> § 20 questions are an essential part of the Danish parliamentary rules of procedure. It enables members of Parliament to ask written questions to a minister, who are required to respond within 6 working days.

<sup>3</sup> Authors translation of the original question in Danish: *"Hvordan vil ministeren forhindre at uvidenskabelige og holdningsbaserede universitetsstudier som hvidhedsstudier, postkoloniale teorier m.m. fortrænger almindelige lødige forskningsområder?"* (Messerschmidt, 2021).

academic freedom, epistemological diversity, and the entanglement of academia with politics, media, and law. It also marks overt expression of what can be valid knowledge, and covertly who can be the knowing subject, while reasoned in reference to mediatised controversies by public intellectuals arguing that studies of race, gender, whiteness, and postcolonialism in Denmark are not research, but opinions that spread hate (Selsing, 2021; Villemoes, 2021). The series of § 20 questions prefaced a bill proposal on excessive activism in certain research environments, which passed in parliament 1st of June 2021 (Dahl *et al.*, 2021). This bill situated a legal and normative expectation that university leaders regularly ensure the self-regulation of the scientific practice; and that politics is not dressed up as science (Dahl *et al.*, 2021). The parliamentary debate on the bill pointed to academic dichotomies between being an activist or academic, being objective or subjective, and the unreliability of existing research on areas such as race, situating studies using frameworks like critical race theory or applying intersectionality as conspiracy theories or pseudo-science (Folketinget, 2021).

Considering the various dimensions, I pose a series of three research questions framed within the context of the individual, institutional, societal, and systemic levels to explore the relationship between Islamophobia and Danish academic knowledge production. While these levels are interconnected, they address distinct aspects as drawn out above, designed based on existing literature on the topic (view literature review), and choice of theory (view section on theoretical framework).

[RQ1]            *“How are Danish academics reflexive about their positionality and identity in addressing the regulation of Muslims in Denmark?”*

[Individual level]

[RQ2]            *“What is the Danish academic debate related to the regulation of Muslims and Islam in Denmark?”*

[Institutional level/ theoretical]

[RQ3]            *“How autonomous is Danish academic knowledge production on the regulation of Muslims from law, politics, and media?”*

[Societal and systemic level]

At the individual level (RQ1), I analyse how positionality and identity influence the academic production of knowledge regarding the systematic attempts to regulate Islam and Muslims in Denmark. This aligns with the overarching theoretical framework guiding this study, which emphasises reflexivity and the development of decolonial reflexivity in research (view theoretical framework). Moving to the institutional level (RQ2), I examine the various debates present in the Danish academic debate on the regulation of Islam and Muslims in Denmark. Notably, there is a discrepancy between the theorisation of Islamophobia proposed in this thesis (view theoretical framework), and analysing ways academics themselves have defined, articulated, and theorised about the phenomenon of regulating Islam and Muslims in Denmark. Research question two specifically addresses this, examining the epistemic frameworks in academic knowledge production on the topic. Moreover, I use the theorisation of epistemic injustice by Miranda Fricker, to situate the aspect of harm in the ways knowledge is constructed (view theoretical framework). On the societal and systemic level (RQ3), I discuss the findings from RQ1 and RQ2 assessing ideas of autonomy in academic research practices by addressing the relationship to external entities such as politics, media, and law. This part thus aims to delve into a question of the ways the academic sphere interacts and is influenced by external forces, shedding light on power dynamics.

### **Reading Guide**

The thesis is structured as follows. Chapter One: I review existing literature, divided into two main sections: the state of the art on Islamophobia and academia on a global scale, and the critical deconstruction of knowledge in Denmark. Chapter two: I present the theoretical framework, exploring the relationship between Islamophobia, reflexivity (leading towards decolonial reflexivity), and epistemic injustice. Chapter Three: I outline the methodology, highlighting the research relevance in socio-legal studies, using Danish academia as a case study. This chapter also addresses sampling and data limitations, the use of journal articles and public dissemination as primary empirical material, the application of NVivo for thematic coding, and the ethical dimensions of the research. Chapter Four: I present the analytical discussion, structured around the three research questions. Conclusion: I summarise the findings in relation to existing literature, theory, methodology, and data analysis, and suggest areas for further research.

## Literature Review

Examining the field around Islamophobia and Danish academic knowledge production, I aim to provide a comprehensive yet non-exhaustive state-of-the-art. The literature review was limited by language (for the methodology of the review see Appendix 1 and 2) and is presented in a funnel structure, beginning with a broad overview, and progressively narrowing down (view Table 1 below). There is a dearth of existing literature addressing the topic within a Danish context, and the thesis instead draws inspiration from a journal article I read in the autumn semester of 2023 by Abdellali Hajjat (2021) who researched Islamophobia and French academia situating journal articles as his primary data. I recognise the importance of acknowledging the socio-legal variations, alternate cultural contexts, and histories situated around academia and knowledge production through the university, although France and Denmark may appear outwardly similar both being European countries and members of the EU.

Table 1: <i>Constructed themes of existing literature related to Islamophobia and Danish academic knowledge production</i>			
<b>Islamophobia and Academia</b>			Scope: <i>Global</i>
I.	Space of controversy: Research on Islamophobia in academic sites of knowledge production.	II.	Self-identification: Positionality as a driving force of research on Islamophobia.
III.	Academics' experiences: Islamophobia within the academy.		
<b>The Danish academic site for the critical deconstruction of knowledge</b>			Scope: <i>National</i>
I.	Autonomy and academic freedom in Higher Education.	II.	Academic controversies with critical research on racism, gender, and colonialism.
III.	Islamophobia research using empirical data.		

### Islamophobia and Academia

This section provides an overview of existing research on Islamophobia and Academia. Research is scarce on the topic, with most of the literature conducted in Western knowledge production centres, particularly the Anglosphere. This is also indicated by academics in the field, discerning that the European academy often remains stagnant in disputes over the terminology of Islamophobia (Hafez, 2018, p. 211). I outline the emerging three themes of literature below.

### **Space of Controversy: Research on Islamophobia in academic sites of knowledge production.**

Critical deconstruction of academic knowledge production on Islamophobia remains relatively limited internationally. Existing literature within this research orientation has primarily looked at ways academic sites (re) produce certain regimes of knowing on Islamophobia (view for example, Bazian, 2015; Grosfoguel et al., 2015; Hafez, 2018; Hajjat, 2021; Mohammed, 2022). Hafez (2018) delineates Islamophobia Studies as a nascent field of research, noting its multidisciplinary nature in which academic engagement mainly draws from three theoretical strands: prejudice studies, racism studies within postcolonial traditions, and decoloniality (Hafez, 2018, p. 211). The prejudice studies approach underscores ways Islamophobia operates through homogenisation, perpetuating notions of inferiority of Islam and discrimination against Muslims (Hafez, 2018, p. 216). Conversely, racism studies informed by postcolonial and critical race theories challenge the inherent neglect of power structures and ontological categorisations of Muslims, emphasising othering and power dynamics (Hafez, 2018, p. 216). This approach is also the most common in Islamophobia studies (Hafez, 2018, p. 216). Additionally, the decolonial perspective interrogates Eurocentric approaches, seeking to diversify epistemological frameworks (Hafez, 2018, p. 219). The decolonial lens offers a more comprehensive anchoring in an overarching epistemological and political project on Islamophobia studies (Hafez, 2018, p. 221). Thereby, the concentration of theory-based literature on Islamophobia and anti-Muslim racism within the academic community is primarily situated within these approaches, creating spaces of academic controversy on ways of knowing and being.

Other strands of research highlight academic controversies regarding Islamophobia's classification as either religious discrimination or racism (Grosfoguel, Oso and Christou, 2015; Gholami, 2021). These controversies pose both ontological and epistemological challenges, necessitating frameworks like intersectionality to navigate the multifaceted dimensions of Islamophobia (Grosfoguel, Oso and Christou, 2015, p. 647). Within migration studies, binary and fixed understanding of Islamophobia in relation to being a migrant, and lack of migrants' critical decolonial epistemologies, leads to a reproduction of northern-centric knowledge regimes (Grosfoguel, Oso and Christou, 2015, pp. 642, 647). Gholami (2021) scrutinizes dominant models of Islamophobia, critiquing their centralisation of race while overlooking nuanced understanding that includes religious dimensions. Thereby, necessitating a re-evaluation of academic ethos and epistemologies within Western secular institutional settings

(Gholami, 2021, p. 331). Moreover, Mohammed's (2022) research on the terrorism industry in British academia shed light on the intricate connections between research, governments, and policy formation, illustrating the complexities of decolonising academia in the context of Islamophobia and interested parties (Mohammed, 2022, p. 419).

The literature also suggests that academic knowledge production is entangled with agendas from the wider society. Bazian's (2015) research exposes an entanglement of the American academy and pro-Israeli groups as well as Israel-affiliated scholars, demonstrating how academic discourse has been influenced by external agendas, perpetuating Islamophobic narratives (Bazian, 2015, p. 1064). Similarly, Hajjat's (2021) research indicates the complicity of French academia in perpetuating mainstream Islamophobic discourses, showcasing the challenges of maintaining academic autonomy (Hajjat, 2021, p. 1). Further research delves into the subjectification and representation of Muslims, revealing how stereotypes and biases influence academic knowledge production (Salaita, 2008; el-Aswad, 2013; Rajabzadeh, 2019). These studies underscore the critical reflection on the role of academics in perpetuating Islamophobic narratives (Salaita, 2008, p. 10). Moreover, research by Blell et al. (2022) on academic freedom in the UK indicates that state-encouraged backlash against the teaching and research of topics is exacerbated by conditions, structures, and regulation (Blell, Liu and Verma, 2022, p. 1822). While boundaries between external and internal dynamics on knowledge production on Islamophobia continue as blurry, their findings indicate that marginalised scholars face greater risk in academic spaces on speaking out, as well as levels of self-censorship amongst academics in the institutional, systemic system of knowledge production (Blell et al., 2022, pp. 1827, 1830).

The literature also suggests that knowledge production about Islamophobia and Academia is influenced by the positionality of the academics themselves, even when not explicitly stated by academics themselves (Hasan, 2012; Sakellariou, 2021). For example, research in Greece finds that self-proclaimed progressive intellectuals, operating between academics or public intellectuals, reproduce similar themes of Islamophobia as the extreme right (Sakellariou, 2021, pp. 13–14). Another research finds that feminists of and in Muslim societies often appropriate feminism, colonial discourses, and a monolithic outlook of Muslim cultures as established conceptualisations of features of Islamophobia (Hasan, 2012, pp. 57, 59). Thereby, the examination of critical deconstruction of academic knowledge production on Islamophobia highlights transcending disciplinary boundaries, necessitating nuanced frameworks and methodologies to address multifaceted manifestations, challenges, and dynamics in academia.

### **Self-identification: Positionality as a driving force of research on Islamophobia**

Academics who engage in the topic of Islamophobia and academia often write about ways positionality has shaped and constructed their knowledge production and engage in negotiation on who can be the knowing subject. I employ the term positionality to emphasise the critical deconstruction of knowledge from subjectivising one's identification to critique alongside scholarly concepts (Massoud, 2022, p. S65). While in the first section, only two academics contributed their positionality to knowledge production (Rajabzadeh, 2019; Hajjat, 2021), even as most recognise critical epistemologies like intersectionality (Bazian, 2015; Grosfoguel, Oso and Christou, 2015; Gholami, 2021; Blell, Liu and Verma, 2022; Mohammed, 2022). This section turns the gaze towards positionality as a driving force of research on Islamophobia, a position taken up primarily by marginalised academics in the examined body of literature.

As shown in seminal work such as Zine's (2004, 2008) articles, positionality can profoundly shape intellectual trajectories and knowledge production. Zine, as a Muslim woman academic, seeks to rewrite narratives, definitions, and regulations surrounding Muslim women's identities and bodies, challenging undercurrents of religious extremism, racism, and Islamophobia (Zine, 2004, pp. 168–169). Critically disseminating academia's role as an imperialist site of knowledge production, the author highlights the power dynamics that subject Muslim women's experiences to external experts' definitions and regulations (Zine, 2008, p. 111), which is framed as an ontological hijacking (Zine, 2004, p. 168, 2008, p. 110). This also refers to the phenomenon of the 'Muslim woman industry' in which orientalist and fundamentalist narration prevail, and academics are the authoritative interlocutors (Zine, 2008, pp. 111–112). Moreover, in the transcendence of constructed boundaries of academic production between secular and faith-based orientation, the author underscores the importance of creating spaces within academia for critical faith-centred frameworks and voices to enter critical debates and dialogues, promoting the compatibility of Islam with liberatory goals and struggles for social justice (Zine, 2004, p. 181). Similarly, Aslam and Riley (2011) advocate for the recognition of religious and spiritual identities within academic spaces, challenging the prevailing academic culture that often sidelines these perspectives (Aslam and Riley, 2011, p. 185). Drawing from their Islamic spirituality, and experiences within the Canadian academy, the authors engage in discourses around who can be the knower in knowledge production of Islamophobia and the Muslim subject in research, and the exposure to perceive incompatibility with scholars' religion and faith (Aslam and Riley, 2011, p. 184).



According to Johnson (2020), the methodological frameworks of Black Muslim women as knowledge producers within British academia require the perceived importance of situated experiences in knowledge production in the academic field. From the intentional use of “we” and “us”, the author situates herself within the grouping of Black Muslim women, transcending academic discourses of separation between the researcher-researched, in which layered embodiment of experiences of Islamophobia are processes of co-constructions of knowledge production (Johnson, 2020, pp. 89, 93). Furthermore, academic binaries between insider-outsider present discourses of ‘outsiders within’ academia in the literature (Hajjat, 2021, p. 13), or dilemmas of researching marginalised communities as a marginalised scholar moving in between this dichotomy (Al-Ali, 2019; Miled, 2019). Concerning the latter, researching topics like Islamophobia and gender-based violence, the academics' negotiation and navigation of their positionality become essential embedment within their academic research and subsequent knowledge production (Al-Ali, 2019, p. 28; Miled, 2019, p. 9), which creates spaces for in-betweenness in addressing the academic production of anti-Islamophobic politics (Al-Ali, 2019, p. 17). Moreover, it also shows that engagement with positionality is a constant negotiation around identity rather than being a product of purely binary work (Miled, 2019, p. 7). The literature also delves into positionality dilemmas of academic’s role and implication of shaping larger questions of social justice and norm regression that have made Islamophobia mainstream in society (Buxton, 2017, pp. 170–171). Thereby transcending academic boundaries, to academic’s role as citizens and moral agents (Buxton, 2017, p. 171). Lastly, Morsi’s (2019) article shows how academic spaces create performing identities through the navigation of stereotypes as a Muslim man in Australia, and external or internal expectations as an academic to fit within the academic binary (Morsi, 2019, pp. 21, 24). Overall, the literature reviewed in this section underscores the significance of positionality, reflexivity, and academic identity in shaping knowledge production about Islamophobia within academia. It highlights the need for academics to critically engage with their own identities and perspectives, as an academic and beyond, recognising the complexities and nuances that shape and develop research in the field.

### **Academic experiences: Islamophobia within the academy.**

With a focus on existing literature exploring academics’ experiences of Islamophobia within the academy, the research examined is primarily conducted in the UK, while one study originated in Canada. Moreover, I have excluded more vast strands of research focusing on Muslim students’ experiences (view for example, Ahmad, 2001; Alizai, 2021; Brown & Saeed,

2015; Chaudry, 2021; Hailu et al., 2018; Jamal Al-deen, 2019; Joseph et al., 2020), there remains remarkably little knowledge production around academic's experiences with Islamophobia.

One of the issues that pertain, is that institutions increasingly encourage academics to disseminate their research, knowledge, and thoughts in public and online spaces. Research finds that academics in the UK experience, particularly women and Muslims, higher levels of hate and abuse in these spaces (Barlow and Awan, 2016, p. 9). In physical spaces, another study found that women lecturers experience more conflict during seminars than their male counterparts (Jacobs, 2006, p. 357). Moreover, these conflicts during seminars at UK universities are most common in discussions on Islamophobia, anti-Jewish racism, and gender/sexuality (Jacobs, 2006, p. 341). Additionally, the research identified religious-gendered micro-aggressions experienced by Muslim women academics in the UK, while resilience against gendered Islamophobia was often attributed to the agency in choices like wearing the hijab and the positive influence of faith (Ramadan, 2022, p. 46). Other research highlights the experience of Muslim staff feeling more visible in UK academia due to religious identity markers, leading to experiences of covert and overt Islamophobia by both students and colleagues (Mahmud and Islam, 2023, pp. 5–7). Moreover, Baksh's (2023) autoethnography points to the inadequacy of addressing incidents and the disproportionate effects of institutional policies on religious minoritised staff in the Canadian Academy (Baksh, 2023, p. 1). The author also accounts for gendered Islamophobia and continued experiences of microaggressions in academia throughout her career (Baksh, 2023, p. 5).

The general scarcity of research and limited academic contexts examined highlight the essential need for further research to understand academics' global experiences with Islamophobia.

### **The Danish academic site for critical deconstruction of knowledge**

This section provides an overview of relevant literature on Islamophobia and Danish academia. As I have not identified existing academic literature that is either central or directly related to my specific research inquiry or aim, I look at three peripheral themes relevant to this research: existing research on autonomy and academic freedom, politicised research fields, and research on Islamophobia in Denmark using empirical material. The choices of these themes were made in corresponding to themes emerging from the literature on Islamophobia and academia globally, and the specific research aim.

## **Autonomy and Academic Freedom in Danish Higher Education**

In international literature, the term ‘autonomy’ is pivotal to underlining the imperative for universities to safeguard academic freedom by maintaining a discernible distance from both state intervention and private sector influences (Wright and Williams Ørberg, 2008, p. 29). Controversies of autonomy in research on Islamophobia and academia globally were salient, where existing literature suggests a troubling entanglement between academic knowledge production and external agendas, such as state directives, political interests, media narratives, and pressure group dynamics. However, within the realm of Danish academia, there exists a noticeable gap in the scholarly exploration of this issue.

Among the corpus of examined literature, five research articles emerge as ‘top cited’, each cited at least 50 times, offering foundational insights into autonomy and academic freedom in Denmark (Schmidt and Langberg, 2007; Wright and Williams Ørberg, 2008; Davis, Larsen and Lotz, 2011; Nokkala and Bladh, 2014; Degn and Sørensen, 2015). These seminal research papers delve into various facets of autonomy, academic freedom, and their interplay with external influences within the Danish higher education landscape. Wright and Williams Ørberg (2008) research focuses on the ramifications of the 2003 Danish University Act and government discourse, elucidating the tension between increased institutional autonomy and societal openness mandated by the reform, with the latter ultimately constraining universities’ independence from the private and public sector (Wright and Williams Ørberg, 2008, p. 52). Davis, Larsen and Lotz (2011) explore the impact of mounting pressure for university patenting on academic research practices, revealing fear of impingement of research autonomy amongst some researchers, and shared concern for the norms of open science amidst policy transformations (Davis, Larsen and Lotz, 2011, p. 33). Degn and Sørensen (2015) trace the evolution of higher education policy over four decades, observing a shift towards more market-oriented approaches, where the agenda of the ‘competition state’ encroaches Danish universities towards mobilisation in service to the state’s interests (Degn and Sørensen, 2015, pp. 940, 944). Schmidt and Langberg (2007) analyse academic autonomy amidst government reform, highlighting persistent state control despite purported institutional autonomy, and increased pressure on autonomy amongst academic staff (Schmidt and Langberg, 2007, pp. 89–90). Nokkala and Bladh (2014) provide a comparative analysis of institutional autonomy and academic freedom across Nordic countries, one of the findings shows relatively high institutional autonomy compared to European counterparts, with most restrictions on financial

autonomy. Moreover, increased institutional autonomy and new steering mechanisms, have led to restrictions on freedom of research (Nokkala and Bladh, 2014, pp. 1, 17).

These seminal academic articles not only underscore the complexity of autonomy and academic freedom in Danish higher education but also illuminate radical transformations driven by policy reforms, referring to key legislative actions such as the 2003 and 2011 University Acts, as also echoed in the rest of the body of literature (view for example, Krejsler, 2013; Degn, 2015; Karran, Beiter and Mallinson, 2023; Moutsios, 2023). Moreover, they contextualise the drive towards reform of Danish higher education within a broader European framework like the Bologna Process and Lisbon Strategy, illuminating the dialectic relationship between autonomy and external policy imperatives. The subsequent research extends the insights into attempts to manoeuvring increased institutional autonomy, for example, the quadruple helix model by Aarhus University in Denmark (Holm-Nielsen *et al.*, 2013, p. 101; Holm-Nielsen, 2018, p. S138). Other research focuses on the impact of neoliberal pressures (Phillipson, 2019, p. 287), New Public Management (NPM) (Hansen, 2011, p. 235), the construction of ‘knowledge companies’ and bureaucratic control (Moutsios, 2023, p. 389), or the impact of muzzle and short-term contracts (Andersen, 2013, p. 143; H. Andersen, 2018, p. 81), for autonomy and academic freedom. Furthermore, the existing research indicates that certain disciplines such as the humanities and social science have been more affected by the reform policies in Danish higher education in the past decades (view for example, Hansen, 2011; Krejsler, 2013) and that academic freedom in research areas such for example migration, or ethnicity is of concern (Schmidt, 2021, p. 556; Uekusa, 2022, p. 2). The literature also indicates that this issue is often formed in relation to media and public dissemination of knowledge (Schmidt, 2021, p. 557). The influence of populist political parties and ethnonationalism increase challenges to academic freedom (Karran, Beiter and Mallinson, 2023, p. 17). In the field of a rapid pace of policy changes, one of the findings of another research indicates links between the so-called ‘migration crisis of 2015’ and reform acts on for example international students’ percentage, courses offered, English taught programmes closed surrounded by discourses of ‘national protectionism’ (Brøgger, Degn and Bengtsen, 2023, pp. 19–20). The literature examined thereby emphasises ongoing controversy, tension and challenges concerning autonomy and academic freedom in Denmark. In research domains sensitive or critical to political, social, and economic pressure the research indicates that there may be more controversy, requiring continued scholarly engagement to comprehend the

evolving landscape of Danish higher education practices, specifically looking at the academic community and academic freedom and autonomy.

### **Academic controversies with critical research on racism, gender, and colonialism in Denmark**

This section explores the academic controversies surrounding critical research on gender, racism, and colonialism within the Danish context. The literature suggests that controversies have emerged in dialogue with the broader political-media landscape, which has attempted to delegitimise and scapegoat areas of research (Danbolt and Schmidt, 2021; Guschke, Khawaja and Myong, 2023, pp. 12–13).

At the heart of these controversies lies a fundamental disagreement over the epistemological foundations of research on racism and discrimination in Danish academia. This disagreement is exemplified by the divergent contributions of scholars such as Henning Bech, Mehmet Ümit Necef<sup>4</sup>, and Peter Hervik. Bech and Necef's work, for instance, frames research on racism as a form of racism itself, labelling the assertion that “the Danes are racist” as a dangerous and false demonisation of the general Danish population (Bech and Necef, 2012, pp. 22, 342). Their writings target specific academics, including Peter Hervik, contributing to the legitimisation and normalisation of a narrative that portrays researchers in gender, migration, and racism fields as pseudo-researchers, extremists, and activists (Danbolt and Schmidt, 2021, pp. 56, 59). Their epistemological process extends authority on racialisation and racism, through support in the political-media field, and builds upon a distinction of Danish academic research showing “real racism” or “pseudo-racism” (Danbolt and Myong, 2019, pp. 39, 56). One understands racism as marginalised and contained (view for example, Bech and Necef, 2012), and the other as systemic and structural racism (view for example, Hervik, 2015a).

Furthermore, academic discussions around racialisation and racism in Denmark have been deeply influenced by the notion of ‘Danish racial exceptionalism’, which posits Denmark as

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<sup>4</sup> Bech and Necef (2012) are the authors of the controversial book “Are the Danes racists? Immigrant research problems” translated from Danish: (“Er danskerne racister? Indvandrerforskningens problemer”). Other scholars and scholarly work that has been critically demarcated following the same epistemological foundations are Eriksen and Stjernfelt's (2013) book “The Decent Ones” translated from Danish: (“De anstændige”) or Necef and Dyrberg (2016) “The pitfalls of multiculturalism: Obscuration and moralism in media, research, and politics” translated from Danish: (“Multikulturalismens fælder: Mørklægning og moralisme i medier, forskning og politik”).

outside the colonial project, characterises Danes as democratic, tolerant, and free-minded, and a persistent colourblind ideology (Hervik and Jørgensen, 2002, pp. 85–86; Hervik, 2019, p. 17). Academics like Danbolt and Myong (2019) understand the epistemological shifts as a continued reconfiguration of this, where the academic controversy relating to recognising racism as a systemic and structural issue are demarcated as unscientific and ideologically driven, linked to former academic discourses that point to “*systematic, trivialising, and neglecting denials of racism*” by politicians, media, powerful academics, and the general population in Denmark (Hervik and Jørgensen, 2002, p. 84; Danbolt and Myong, 2019, p. 40). A conceptual and theoretical ambiguity on racism and racialisation in Danish scholarship fixes the academic controversy. Hervik and Jørgensen (2002, pp. 83, 86) argument is that there is an ideological shift between traditional race theorisation referencing Nazism, South African Apartheid, and American conditions, that leaves academics reluctant to its applicability in Denmark, sidelining racism as something that exists elsewhere, to understanding racism through “culture” that implies that traditional racism hierarchical elements prevail less visible (Hervik and Jørgensen, 2002, p. 86). One of the attempts by Hervik is to relate a “new racism” to analyse racism in Denmark (view for example, Hervik and Jørgensen, 2002; Hervik, 2015a) which has been strongly disputed by for example Bech and Necef. In relation to Islamophobia, Hervik has also theorised it as a variant of racism (Hervik, 2015b, p. 800).

Other academic controversies relate to the ethnocentric and euro-centric bias in Danish academia. Narrow theoretical and methodological frameworks employed in research on racialisation and racism in Denmark that privilege Western knowledge productions and have marginalised alternative viewpoints and contributed to a limited understanding of the social phenomenon (Hansen and Suárez-Krabbe, 2018, p. 3). Relatedly, this type of research has often found a home and entry point in ‘Women, Gender & Research’ in a Danish context, which also holds a historical focus on gender as a primary subject, coupled with its reliance on white institutional spaces and Western epistemologies, posing challenges to inclusive research practices (Guschke, Khawaja and Myong, 2023, p. 8). Looking at research on Danish universities and academia related to gender and racism, literature is often privileged to gendered conditions, discrimination, and barriers in academia, while not accounting for intersections of gendered experiences with for example race (view for example, Egeland, 2001; Nielsen, 2016; Cecchini, Lehmann Nielsen and Utoft, 2019; Skewes, Skewes and Ryan, 2021; Utoft, 2021; Guschke, Just and Muhr, 2022; Paldam, 2023). This is similarly indicated in research published on struggles to address anti-racism solidarity institutionally at the

university, while the #MeToo Movement generated initiatives of gender equality, also not through intersectional lenses (Lapina *et al.*, 2023, p. 173). Moreover, the scholars argued that discourses within the university also prevailed with doubts and concerns about whether racism was a problem in Denmark (Lapina *et al.*, 2023, pp. 170, 172). Other research shows that minoritised and racialised researchers in Denmark, face additional barriers in the academic-political-media controversial field, with their research often belittled or dismissed as too personally motivated (Guschke, Khawaja and Myong, 2023, pp. 12–13). Despite these challenges, there have been growing efforts to expand the boundaries of knowledge production about gender, racism, and colonialism within Danish academia. Academics have developed concepts and methodologies within the Danish contexts for example, ‘minority taxation’ (Thorsen, 2019), ‘minority stress’ (Khawaja, 2022b), ‘racial loneliness’ (Schmidt, 2022), ‘affective, embodied, and sensory ways of knowing’ (Acharya and Muasya, 2023), or creation of ‘collaborative spaces, autoethnographic methods, and memory work’ (Khawaja, 2022a). Additionally, research has been conducted on Black women in Danish academia (Midtvåge Diallo, 2019). Other types of research recognise the importance of antiracist pedagogies in a Danish education context, even as they have been met with resistance and reluctance since the 2000s (Vertelyte and Staunæs, 2021). In summation, academic controversies surrounding critical research on racism, gender, and colonialism in Denmark highlight the complexities and challenges of addressing systemic inequalities within academia and society at large. These underscore an ongoing controversy of critical inquiry, and notions of inclusive research practices to advance knowledge and knowledge claims.

### **Islamophobia research using empirical data.**

There is a noticeable dearth of academic articles employing empirical data to analyse Islamophobia in Denmark, reflecting a broader trend within Danish racialisation and racism studies. Few studies delve deeply into racism, examining specific events, practices, and discourses as empirical evidence (Hervik, 2015a, p. 30). As previously discussed in the literature review, this aligns with assertions that the Danish academic landscape, like the broader European field, is mired in controversies surrounding terminology (Hafez, 2018, p. 211). The lack of empirically focused studies may suggest a stagnation in terminological, conceptual, and theoretical debates rather than an inaction of Islamophobia in Denmark. Moreover, the literature reviewed suggests a more robust engagement by international academics compared to their Danish counterparts affiliated with Danish universities. Out of 23 research articles examined, only five were authored and conducted solely by Danish academics,

and eight out of 23 were collaborative projects with international academics. Additionally, there is a significant disparity in the number of authors of the 23 articles, with ten Danish academics and 29 international academics involved in an empirical analysis of Islamophobia in Danish contexts.

The predominant research methods employed include surveys and statistics focusing on social psychological group relations (Aarøe, 2012), religious affiliation and prejudice (Anderson and Antalíková, 2014), conceptions of nationhood and anti-Muslim attitudes (Bakkær Simonsen and Bonikowski, 2020), Jewish and Muslim relations (Jikeli, 2023), and extremism and perceptions of symbolic intergroup threat (Obaidi *et al.*, 2018, 2022). Discourse analysis has mainly centred on online networks in a Danish context (Ekman, 2015; Farkas, Schou and Neumayer, 2018; Määttä, Suomalainen and Tuomarla, 2021), while ethnographic methods have focused on minoritised Muslim youth in Denmark (Shirazi and Jaffe-Walter, 2021; Hassani, 2022, 2023), and narrative methodologies on experiences and feelings in cross-cultural meetings in urban settings (Simonsen, 2015). The research in physical spaces has moreover centred in the capital, raising questions about experiences of Islamophobia in other urban or rural settings in Denmark. Additionally, case-study approaches have been used to analyse specific events such as the ‘Danish cartoon crisis’ (Linde-Laursen, 2007; Weaver, 2010; Kaya and Erturk, 2016; Veninga, 2018), or practices of far-right parties like ‘Stram Kurs’ (Switzer and Beauduin, 2023). Other research focuses on religious pluralism (Riis, 2011), neo-nationalist sentiments and anti-Islamic activism (Sedgwick, 2013), civilisation identities (Vandenbelt, 2021), and legal constructs such as the ‘mandatory handshake’ in Danish naturalisation procedures (Seemann, 2020), or even Danish novels (Zeenat, 2014).

It is noteworthy that while these studies were identified through mentions of Islamophobia in titles, abstracts, keywords, or research questions, most of them do not use Islamophobia as an analytical framework. This is particularly evident in the contributions of Danish academics affiliated with Danish universities. For instance, Aarøe (2012), includes Islamophobia in the title but does not mention it again in the article, focusing linguistically on attitude formation, group bias, and emotional reactions among citizens. Similarly, Simonsen (2015, p. 220) situates Islamophobia as a background but utilises postcolonial perspectives as an analytical tool. Sedgwick (2013, p. 232) explicitly addresses this issue, positioning Islamophobia as a term fraught with controversy, which hinders analytical clarity. Sedgwick argues that while fear is a factor, attributing the phenomenon solely to fear is misleading, advocating instead for a focus



on neo-nationalism as a driving force behind hostility towards Muslims in Denmark (Sedgwick, 2013, p. 232). Findings from the other reviewed literature suggest that attitudes towards immigrants are closely intertwined with attitudes towards Muslims, suggesting potentially mislabelled Islamophobic attitudes (Anderson and Antalíková, 2014, p. 598). Moreover, Islamophobic discourse in Denmark appears to be bolstered by xenophobic currents within mass media and by the legitimisation of intellectuals and political figures (Ekman, 2015, p. 1986). The conviviality of Danish Muslim youth while contingent upon factors such as racialisation, gender, and socio-economic status, grants agency and the ability to navigate experiences of Islamophobia in their daily lives (Hassani, 2023, p. 1385). Additionally, nonviolent actions about the Danish cartoon crisis have been deemed more effective in addressing Islamophobia, whereas violent actions tend to polarize political opinions (Kaya and Erturk, 2016, p. 762). In summary, the field demonstrates greater flexibility in addressing Islamophobia in empirical studies conducted by international academics compared to Danish academics affiliated with the academic institutional landscape in Denmark. The literature suggests that the findings and analyses by Danish academics tend to be framed around alternative terms and understandings, indicating broader research fields concerning Muslims in Denmark, anti-Muslim sentiments, and attitudes. Thus, the focus on Islamophobia thereby limits the available existing literature and indicates more prominent linguistic centres in a Danish context, raising questions about the importance of naming Islamophobia in empirical analysis.

### **Defining the gap in knowledge**

In summary, the literature review reveals significant knowledge gaps regarding the intersection of Islamophobia and Danish academic knowledge production. The review suggests a limited engagement internationally in using academia as a site for research on Islamophobia, and based on the journal articles reviewed, I have not found any indication of the existence of such an academic discussion in Denmark. The literature suggests terminological disputes in the European academy may be hindering the development of the field (Hafez, 2018, p. 211). This was also mirrored in the literature on Islamophobia research in Denmark, viewing the terminology of Islamophobia as controversial rather than analytically useful (Sedgwick, 2013, p. 232). The literature examined suggested *a level* of entanglement between academic knowledge production, and politics and media, while also very case-dependent. The literature on research on gender, racism, and colonialism indicates key academic debates in which a field for Islamophobia studies would fall. I reflect that academic controversies related to racialised

and gendered identities are key elements of Muslims' experiences (view section on defining Islamophobia). Moreover, the literature on positionality indicated the significant role of identity in shaping knowledge production on Islamophobia. This is positioned in the thesis through reflexivity (view the section on working towards decolonial reflexivity in research). I also situate the aspect of harm (view the section on epistemic injustice) relating to the literature which suggests the difficulty for non-academic as well as academic Muslim voices to be listened to and taken seriously as experts of their own experiences.

## **Theoretical Framework**

This chapter outlines the theoretical framework used in this thesis, highlighting how the chosen theories of Islamophobia, reflexivity (and building towards decolonial reflexivity), and epistemic injustice interconnect and diverge. It details the development of the theoretical framework concerning existing literature and the construction of research questions.

### **Defining Islamophobia**

The terminology of Islamophobia is widely debated, particularly in Europe, where discussions on its etymology and semantics have dominated academic discourse (Hafez, 2018, p. 211; Lean, 2019, p. 11). This debate centres on varied interpretations of Islamophobia, resulting in some scholars abandoning the term altogether in favour of alternative terms such as 'anti-Islam prejudice', 'anti-Muslim bigotry', 'anti-Muslim prejudice', 'anti-Islamism', 'anti-Muslim hate' or 'anti-Muslimism' (Halliday, 1999; Lean, 2019, p. 12). The abandonment or 'refinement' of the term has often been driven by concerns over its imprecision and inadequate application in research (Hajjat, 2021, pp. 2–3). However, others argue for the continued use of the concept, emphasising its ideological dimensions, processes of racialisation, decolonial perspectives, moral panic, as well as gender and sexuality (Hajjat, 2021, p. 3). While the complexities of these debates extend beyond the scope of this thesis, it is evident, as Lean (2019) suggests, that such academic contestations further stagnation rather than the development of epistemological frames in Europe.

Islamophobia is also a gendered phenomenon (Hajjat, 2021, p. 2) and requires intersectional comprehension, acknowledging the multifaceted dimensions of identity including gender, race, nationality, class, and religious belonging (Crenshaw, 1991, p. 1242). Scholars have made strides in understanding gendered Islamophobia in law, where efforts have been made to centre Muslim women in the scholarly analysis, disrupting legal discourses presuming its principle

subject to be Muslim men (view for example, Beydoun and Sedique, 2023). This can also be observed in the Danish socio-legal discourse, where regulations concerning wearing a hijab or a burqa/niqab are often framed around an ontological reduction of Muslim women's autonomy situated around oppression and misogyny by Muslim men (Jensen and Kofoed, 2022, p. 798).

The term 'Islamophobia' has become ubiquitous in public discourse, yet its conceptual boundaries remain contested academically. Today, numerous NGOs are dedicated to combating Islamophobia in Denmark, indicating its enduring relevance (Nassri, 2022, p. 184). The discourse generally misses the point and lacks epistemological humility, engaging with definitions rather than lived experiences (Lean, 2019, p. 13). While Islamophobia can be traced back to 1910 during the French colonisation of Algeria (Bravo López, 2011, p. 562), it gained prominence in the late 1990s through the work of a British think tank (Runnymede Trust, 1997). I use Islamophobia as an overarching theorisation for this research, as I argue against the contentious discussion about a word, like the controversy of naming racism in Denmark (view literature review). I argue that employing euphemistic or overly diplomatic language would prove inadequate in fostering substantive advancements within the academic discipline, including alternative epistemological frameworks that extend beyond the confines of the Danish academic institution and the legitimised narrative of 'good science'.

I propose that Islamophobia emerges from the construction of a 'Muslim problem' in which the solution is constructed to involve regulating Muslim practices, bodies, and minds, or those assumed to be Muslims, based on Hajjat's (2021, p. 2) definition. This working definition guides the exploration of the regulation of Muslims and Islam in Denmark, looking to academic knowledge production. I use a broad definition, as these issues pertain to a wide range of regulations (view methodology), with some indicative of gendered phenomenon and some more evenly applied to Muslim communities in Denmark.

### **Working towards a decolonial reflexivity in research**

The thesis is also rooted in reflexivity as a theory of science, positioning that knowledge production is closely intertwined with academic social implications and practices, which can either reinforce or challenge existing social hierarchies and distinctions (Jackson, 2016, p. 174). Looking at academic knowledge production around Islamophobia in Denmark from reflexivity entails an acknowledgement of researchers' roles within social relations characterised by various forms of distinctions (i.e. race, class, religion, and gender). The framework challenges the traditional notion of value-free or objective knowledge, advocating instead for a systematic

analysis of researchers' role in knowledge production within broader social contexts (Jackson, 2016, p. 174). It underscores the importance of recognising one's positionality as a knowledge producer and understanding the social arrangements that shape both experiences and knowledge itself, the approach thus examines the dialectical relationship between social conditions and knowledge producers (Jackson, 2016, pp. 175, 184).

Reflexivity is commonly understood in the work of Pierre Bourdieu (1930-2002), who also theorised the 'scholastic view' which represents a particular perspective on the world and language that emerges from within the institutionalised setting of academia (Bourdieu, 1990, p. 381). Bourdieu emphasised the importance of critically examining the social presuppositions inherent in the academic viewpoint, emphasising the need for epistemological inquiry rather than moral judgment (Bourdieu, 1990, p. 382). He argued that scholars often overlook the social assumptions embedded within their academic perspectives, as he refers to them by the 'scholastic doxa' or the 'epistemic doxa', highlighting how thinkers fail to critically examine the social conditions that shape their worldview (Bourdieu, 1990, p. 381).

Using reflexivity is a task of epistemological questioning, and while I argue that reflexivity framed through Bourdieu can be epistemically compatible with decolonisation, it also needs further theoretical specificity. Using the idea of working towards decolonial reflexivity, I situate it intending to dismantle the colonial legacy of academia and Western-centric approaches to knowledge production and question who can be perceived as legitimate knowledge producers within this frame (Moosavi, 2023, p. 138).

I word it as working towards decolonial reflexivity, as it has been beyond the scope of the thesis to engage in a full decolonial methodology and situate decolonial scholars. I use the idea to situate awareness of the epistemic Islamophobia, or epistemic racism, that persists as a fundamental force shaping knowledge generated in the social sciences and humanities within Danish academia (Suárez-Krabbe, 2012, p. 35), as well as provide tools for self-reflexivity. Moosavi argues that efforts of academic decolonisation need to address the perpetuation of normative whiteness within academia (Moosavi, 2023, p. 150), which is also situated in the thesis. He also situates key reflections as "*(a) sustained exclusion while claiming to be inclusive*"; *(b) maintained the status quo while claiming to be radical*; or *(c) reinscribed Western centrism while claiming to decolonise*" (Moosavi, 2023, p. 137), which I will use to provide critical self-reflexivity around the (re)construction of epistemologies in the conclusion.

## **Epistemic Injustice**

The last aspect of the theoretical framework is Miranda Fricker's theorisation on epistemic injustice, which I use to juxtapose Bourdieu's notion of epistemological questioning devoid of moral or ethical judgment (Bourdieu, 1990, p. 382). I argue that maintaining such a position becomes inherently contradictory when examining Islamophobia in Denmark. Epistemic injustice is therefore more closely related to the idea of developing decolonial reflexivity in research vis a vis Moosavi (2023).

Epistemic injustice situates how marginalised groups can experience injustice in their position as knowers, due to identity prejudice, which both undermines their perceived credibility or limits their ability to articulate their experiences effectively (Dieleman, 2015, p. 794). Epistemic injustice involves both testimonial injustice which occurs when prejudice leads listeners to assign lower credibility to a speaker's testimony, and hermeneutical injustice which derives from a deficiency in the shared interpretative frameworks from which disadvantaged individuals and groups can draw make sense of their social experiences (Fricker, 2007, p. 1). Testimonial injustice is built on an idea of identity power (i.e. gender, race, religion) which may be exercised either actively or passively by social agents (i.e. individuals, groups, institutions) or it can operate structurally (Fricker, 2007, pp. 9–10). Power leads to a prejudicial dysfunction which can construct either a credibility excess or a credibility deficit (Fricker, 2007, p. 17), which will be addressed in the analytical discussion of RQ1. Hermeneutical injustice addresses the collective hermeneutical resources which tend to produce biased interpretations of a group's social experiences because it is inadequately influenced by the perspectives of the subject group (Fricker, 2007, p. 155). This results in a structural type of injustice where certain social experiences are being obscured from the collective understanding due to structural prejudice within the collective hermeneutical resource (Fricker, 2007, p. 155). While this is relevant for reflections in RQ1, it will be addressed in depth through the analytical discussion of RQ2.

Analysing these two types of injustices by Fricker's (2007) framework, I aim to delve deeper into questions of power in academic knowledge production and who are the legitimised knowledge producers on the regulation of Muslims in Denmark. The analytical discussion concerning RQ3 thus brings together an analytical reflection of RQ1 and RQ2, to discuss the academic production of knowledge in relation to other spheres such as law, politics, and media.

## **Methodology**

This chapter presents the methodological reflections of the thesis covering the foundational socio-legal base propositions, explaining the case-study design, describing the data sample and sampling strategies for journal articles and public dissemination, evaluating the overall data sample, explaining the process of thematic categorisation using NVivo software, and address the ethical issues and self-reflexivity in the research process.

### **Socio-legal base propositions**

The thesis begins with the proposition that Islamophobia arises from the perception of a ‘Muslim problem’, which leads to regulatory actions targeting Muslim communities and individuals (Hajjat, 2021, p. 2). To explore this, I identified themes in the socio-legal discourse surrounding Muslims in Denmark over recent decades, focusing on proposals that aim to use state law as a tool to regulate the bodies, behaviour, and/or beliefs of Danish Muslims.

To construct these themes, I used both secondary and primary data. For secondary data, I referenced reports such as the ‘European Islamophobia Reports’ of 2018 and 2022 (Özcan and Bangert, 2019; Nassri, 2022), and a 2020 letter from the Centre for Muslims’ Rights in Denmark (CEDA) to the UN Special Rapporteur on Freedom of Religion (CEDA, 2020). These sources helped to situate how wider organisations perceive and contextualise Islamophobia in Danish society.

For primary data, I used the Danish Parliament’s open-source database, to conduct word searches for “Muslim\*” and “Islam\*” in all first treatments of bill proposals in the Danish parliament debate between 2017 and 2024 (up until 12.03.2024), and skimmed all resolution proposals in the same period, and flagged the ones demarcating direct symbolic belonging to Islam and Muslims (view appendix 3 and 4). This approach highlights two dimensions of the legislative process: bill proposals, which become law when ratified, and resolution proposals, which prompt government action (Folketinget, 2023c, 2023b). The inclusion of resolution proposals alongside bill proposals was made on the basis that they have the potential to set political agendas and shape law (Folketinget, 2023c).

From both secondary and primary data, I identified 12 regulatory themes (view Table 2 below), which I used for sampling journal articles for public dissemination (view forthcoming sections).

Table 2: Sample of attempted and ratified (bill proposals and resolution proposals)				
Regulation	Year	Ratified and attempted judicial examples / Descriptive	R a.	R e.
Hijab	2008	Prohibition - judges	X	
	2017	B31 / Prohibition - Driver's licence photo		X
	2018	B58 / Prohibition - Elementary school		X
	2022	B8 / Again.		X
	2019	B145 / Prohibition – employees w. direct citizen contact		X
	2018	B36 / Prohibition – Public servants		X
	2020	B47 / Prohibition – Public institutions		X
	2023	B48 / Prohibition – Primary schools		X
	2023	B31 / Prohibition – Public servants in working hours		X
Burqa/Niqab	2017	B1 / Prohibition - public space		X
	2018	Prohibition	X	
Prayer	2018	B57 / Prohibition – Prayer rooms in public educational institutions		X
	2020	B185 / Prohibition – Amplified prayer calls in public spaces		X
	2020	B174 / Prohibition - Muslim prayer call in public spaces		X
Mosque	2018	B14 / Prohibition and closure - Mosque on Nørrebro		X
	2021	B261 / Closure of mosques and religious associations		X
	2023	B32 / Prohibition		X
Women- only Swimming	2023	B51 / Prohibition - Gender-segregated swimming		X
Donations	2021	Ban of donations	X	
Halal (food)	2014	Prohibition – Slaughter method	X	
	2020	B105 / Prohibition – buying and serving halal-certified meat in public institutions		X
	2020	B68 / (...)		X
	2023	B33 / (...)		X
	2020	B102 / Clear labelling of halal-certified meat		X
	2020	B76 / (...)		X
	2019	B62 / Clear labelling of halal-certified meat		X
	2021	B167 / Stop tax deductions for expenditures on halal control and halal certifications		X
	2023	B27 / Opt-out option – public institutions		X
Circumcision	2020	B9 / 18-year minimum age for healthy children		X
Muslim Free-schools	2020	B84 / Remove subsidies to free schools based on Islamic values		X
	2020	B86 / Remove subsidies (...)		X
Housing	2018	“Parallel society plan” – “non-Western” categorisation	X	
Citizenship	2018	Mandatory handshake in naturalisation processes	X	

	2019	Deprivation of Danish citizenship without trial	X	
Faith	2020	B77 / Remove recognition - Muslim religious communities		X
	2024	B110 / Remove official recognition - Islamic religious community		X
	2023	B35 / Repeal all rules based on special consideration for Islam		X
Note: RA. Indicates ratified, and RE. indicates a rejected bill proposal or resolution proposal.				

Although the sampling period for reports was limited to 2018-2022 and the search query restricted to 2017-2024, these themes have historical trajectories. For example, debates on regulating wearing the hijab were first introduced and discussed in the Danish parliament in 1987, while the debate intensified alongside the regulatory theme of burqa/niqab since 2004 and 2008 (Andreassen and Siim, 2010, p. 18; Jacobsen, 2022). The discussion on regulating the construction of mosques can be traced back to the early 1990s (Jacobsen, 2009a, pp. 24–25), while the housing theme and the 2018 ‘Parallel society package’ relate to previous legislative initiatives from 2004, 2010, and 2013 (Seemann, 2021, p. 586). This highlights how political ideas can permeate the legal system over time.

In the thesis, I do not approach state law from a strictly legal perspective, focusing instead on the law as a theme for sampling journal articles and public dissemination by Danish academics. Thus, the themes identified here form the foundational basis of the subsequent sampling decisions, aiming to analyse law from the external perspective of academics. This approach goes beyond doctrinal and positivistic conceptions of law, viewing law as a social system shaped by social practices (Banakar, 2019, p. 2). This choice is also made with the Danish legal system’s internal logic in mind (namely the 1953 constitution), which includes freedom of religion codified in § 70 (Folketinget, 2023a). One of the phenomenons around the ratified themes of regulation is the use of legal language to neutralise legally problematic terms, such as the ‘burqa ban’ turns to a ‘ban on covering up’ (Hohnen, 2018; Samson, 2018), which circumvents legally the illegal practice of deprivation of rights based on account of religion. I, therefore, argue for a socio-legal comprehension of law.



## Using Danish academic knowledge production as a case study

Utilising an explorative case study approach (Vennesson, 2008, p. 226), I research Islamophobia and Danish academic knowledge production. The case is geographically confined to the eight universities in Denmark, as listed in Table 3. Other knowledge production sites within Denmark, such as university colleges, private research institutes, and NGOs, are excluded. The data extracted indicates that universities such as KU, AU, SDU, RUC, and AAU are most pertinent to this research (view Appendix 7). Conversely, universities specialising in natural sciences, technical sciences, business, economics, and IT, namely DTU, CBS, and ITU offer limited relevant empirical data.

1.	University of Copenhagen	<b>KU</b>
2.	Aarhus University	<b>AU</b>
3.	University of Southern Denmark	<b>SDU</b>
4.	Roskilde University	<b>RUC</b>
5.	Aalborg University	<b>AAU</b>
6.	Technical University of Denmark	<b>DTU</b>
7.	Copenhagen Business School	<b>CBS</b>
8.	IT University of Copenhagen	<b>ITU</b>
Note: <i>Hereafter referred to by abbreviation</i>		

The case study is also structured around spatial dimensions, aligning with the research questions on the individual (RQ1), institutional (RQ2), and societal/systemic (RQ3) levels. I triangulate qualitative data (Porta and Keating, 2008, p. 34), using two types of textual data which I analyse using two primary approaches: coding through categorisation and contextual analysis (Flick, 2018, p. 62). The former approach is presented through the analysis, while the latter is detailed in this methodology chapter, alongside the explanation of purposive sampling for the case study. A sum-up table of the case-study elements can be viewed in Table 4 below.

Situating Islamophobia through the attempted or ratified regulation of Muslims in Denmark							
Themes of the regulation (hijab, burqa/niqab, prayer, mosque, women-only swimming, donations, halal (food), circumcision, Muslim free-schools, housing, citizenship, faith)							
Case study							
Danish academic knowledge production from the site of the 8 Danish universities							
KU	AU	SDU	RUC	AAU	DTU	CBS	ITU
Empirical data							
Journal articles				Public dissemination			
Sample size							
<u>79</u>				<u>180</u>			
Total data sample: <u>259</u> documents							

### Empirical data sample 1 / Journal Articles

The first type of data I collected consists of 79 peer-reviewed journal articles (view Appendix 5 for reference). These articles span 61 different journals, predominantly published in English (view Figure 1), with most publications affiliated with KU, RUC, and AAU (view Figure 2). The sample of articles stems from diverse disciplines, ranging from health to anthropology (view Appendix 7).

The representation of the 12 regulatory themes within the journal articles is also uneven, with the majority of articles focusing on four key issues: housing, mosques, hijab, and burqa/niqab (view Table 5 below), which is considered during the analysis. The saturation around these themes could indicate their prominence in the socio-legal debate, where themes such as the hijab have been introduced in seven resolution proposals between 2017-2024 alone (view Appendix 4). It may also reflect a choice of producing societally relevant research in academia, with most of these debates having a longer historical trajectory in the socio-legal discourse.

The sampling of journal articles occurred in two primary rounds. Initially, I collected data through EBSCO (LUP) and the Roskilde University Library database. These search engines were chosen for accessibility and the likelihood of identifying relevant research, particularly in Danish. Specific journal searches, such as ‘The Scandinavian Journal of Islamic Studies’ and ‘Women, Gender & Research’, were also conducted. Articles were selected by

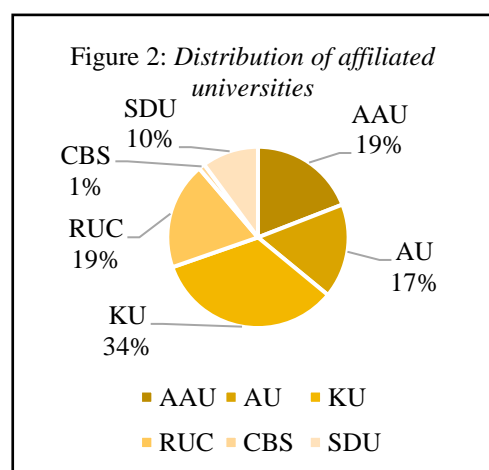
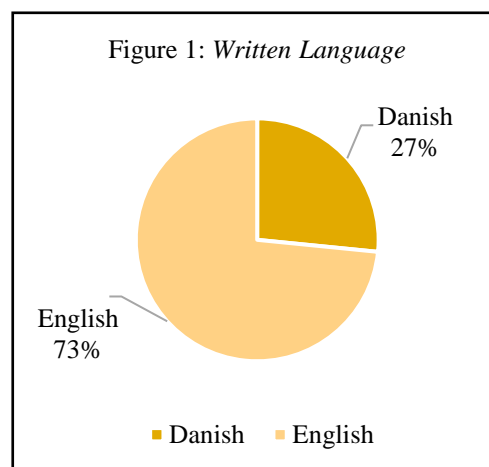


Table 5: *Themes examined in the journal articles*

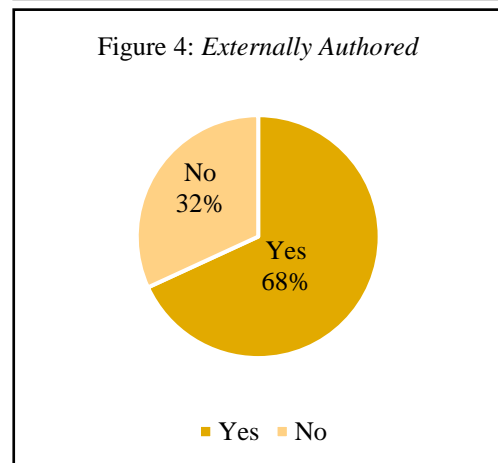
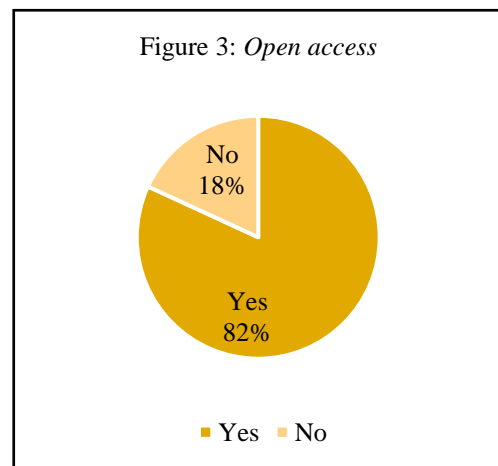
Hijab	9
Burqa/Niqab	9
Prayer	3
Mosque	14
Women-only Swimming	4
Donations	1
Halal (food)	3
Circumcision	2
Muslim Free-schools	1
Housing	44
Citizenship	5
Faith	1

Note: *An article can appear more than once.*

searching for each theme of regulations and its associated name in both English and Danish, resulting in an initial sample of 38 articles. I focused on journal articles authored by academics affiliated with one of the eight Danish universities, excluding all others. To address the skewness in representation, particularly regarding housing, I excluded articles on this topic published before 2018 to concentrate on contemporary discussions. For other themes, a broader timeline from 2001-2024 was used. In the second round, I identified an additional 41 articles through the sampling strategy for empirical public dissemination material, resulting in a total sample of 79 journal articles for the analysis. This sampling strategy is explained in detail below.

### Empirical data sample 2 / Public dissemination

The second type of data I collected comprises public dissemination, totalling a sample size of 180 (view Appendix 6 for reference). These disseminations span 50 different magazines and newspapers, with the most common being ‘Kristeligt Dagblad’ (39 articles), ‘Berlingske’ (24 articles), and ‘Politiken’ (19 articles). ‘Kristeligt Dagblad’ has over 200.000 weekly readers, while data from 2022 suggest that ‘Politiken’ is the most-read newspaper in Denmark with 501.000 weekly readers (Politiken, 2022; Kristeligt Dagblad, 2024). Most of these publications are open-access (view Figure 3), predominantly authored by journalists (view Figure 4), and are most commonly affiliated with RUC, AAU, and KU (view Figure 5). Similar to the journal articles, the representation of the 12 identified regulatory themes within public dissemination is uneven. The data are most saturated



around three themes: housing, burqa/niqab, and hijab (view Table 6 below). To control for this imbalance, I limited the housing-related disseminations to those published from 2018 onwards, while no such restrictions were applied to other themes. This decision was based on the saturation of the housing theme, allowing for a more balanced sample.

For sampling public dissemination and journal articles, I used thematic search words (view Appendix 9) within the online research portals of the eight universities. This purposive sampling approach (Flick, 2018, p. 108) ensured a focus on Danish academic knowledge production.

Using the online research portals of the universities had several limitations. Firstly, a Danish academic expressed concerns about whether all academic publications are included in the universities' research portal. I could not verify this with a larger group of Danish academics, which may introduce a bias. Secondly, the sample was restricted by specific search words (view Appendix 9), affecting its breadth. To mitigate this, I made the terms as broad as possible to capture a larger sample for a thorough review. Thirdly, I excluded many disseminations due to lack of access, discrepancies in titles, and unclear publication details, including non-working URLs.

In summary, the sampling strategies led to a total sample of 259 documents (journal articles and public dissemination), this sample in its entirety will be reflected upon in the next section.

### Evaluation of the sample of empirical material

Using journal articles and public dissemination as primary sources involves several methodological considerations. Firstly, the purpose of writing must be taken into account when analysing written documents (Flick, 2018, p. 316), where the two types of data are distinct in their functions.

Journal articles are typically used for literature reviews in academic writing, aiming to understand existing debates, define research gaps, and situate new studies within the context of existing knowledge (Efron and Ravid, 2019, pp. 2–3). In this thesis, journal articles are used

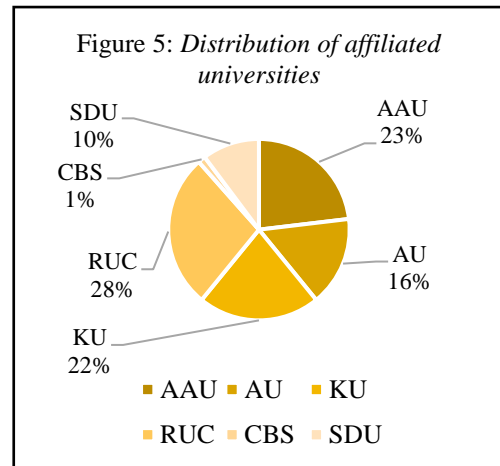


Table 6: Themes examined in public dissemination

Hijab	20
Burqa/Niqab	24
Prayer	5
Mosque	14
Swimming	3
Donations	11
Halal (food)	4
Circumcision	15
Muslim free-schools	1
Housing	78
Citizenship	8
Faith	4
Note: An article can appear more than once.	

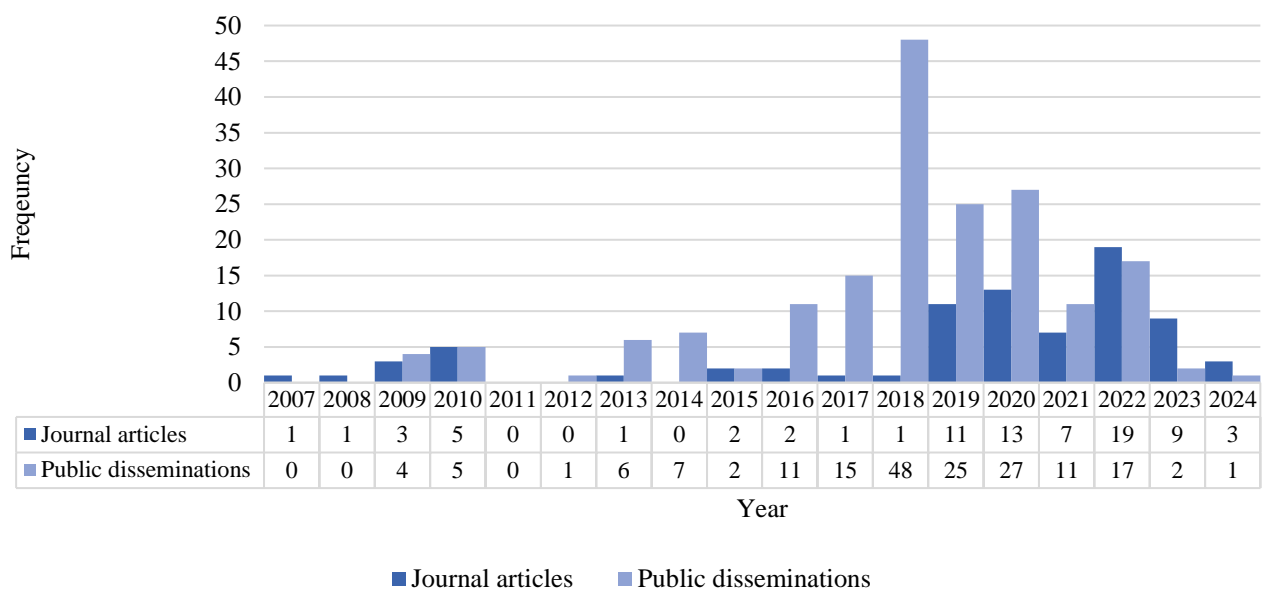
for two purposes, with different sampling strategies applied (view Appendix 1 and 2, and the two sections above). Thus, there is no overlap between journal articles used for the literature review and those collected as empirical material. The journal articles sampled as empirical material are moreover aimed at understanding the academic debate around the 12 themes of regulation.

Journal articles primarily create conversation and debates among academics, focusing on theoretical, methodological, and empirical contributions. In contrast, public disseminations communicate with the public, offering commentary, analysis, or discussion on the regulation of Muslims in Denmark. While both types of data are treated as primary sources, they are also a type of ‘secondary source’ (Flick, 2018, p. 61), which creates a tension between descriptive accounts of the content and analytical accounts situating the theoretical framework of Islamophobia, reflexivity (developing towards decolonial reflexivity), and epistemic injustice within the thesis. Both types of data also undergo internal and external assessments. Internally, the two types of data are distinct, as academics may consider the intended audience, publication aims, and formal criteria for writing either journal articles or public dissemination. Additionally, journal articles are peer-reviewed, and public dissemination is subject to media narratives and editors’ interpretations, which means that the data rarely solely reflects the perspective of the academic. Despite this, as I aim to draw out the broader field of Danish academic knowledge production the data sample is considered representative of this aim because of the diversity of topics written on, and published in a variety of journals, magazines, and newspapers.

Concerning ‘generalisability’ issues (Flick, 2018, p. 109), I diverged from the initial inspiration for this research vis a vis Hajjat (2021) through the literature review to situate the context of Danish academia and avoid wider generalisation claims. To ensure reliability, I adhered to the principle of ‘transparency’ (Mason, 2017, p. 241) in methodological choices, analytical decisions, and practices. Tables of inclusion and exclusion criteria for the literature review can be viewed in Appendix 1 and 2. The results from the queries on the parliamentary debate on bill proposals as well as resolution proposals from 2017-2024, which helped construct the thematic regulatory themes, are included in Appendix 3 and 4. The references for the entire data sample of journal articles and public dissemination are found in Appendix 5 and 6. A full list of Danish academics involved in my data sample is found in Appendix 7. The thematic categorisations used for the data analysis through NVivo are found in Appendix 8, and the

thematic search words used for collecting data are found in Appendix 9. These choices were made to improve reliability by providing full transparency, which can be used by other academics or students for further research. Concerning analytical inference, I use specific examples from the empirical sample, refer to the theoretical framework, and methodological choices, as well as situate existing literature to improve validity. Lastly, the total sample size of 259 documents shows varying temporal saturation (view Table 7 below), and while there are limitations regarding oversimplification due to temporality, the analysis reflects on this aspect of ways the debates have permeated mainstream society.

Table 7: Dispersion of data set according to year of publication



### Thematic analysis using NVivo.

To analyse and interpret the full data sample, I employed thematic qualitative text analysis using the NVivo software program. The data were classified into two categories: journal articles and public dissemination, where journal articles were coded deductively with the research questions, while public disseminations were coded inductively. I also conducted word frequency searches in the data for Islamophobia and related terms (view theoretical section), and as these searches have the potential for oversimplification (Kuckartz, 2014, p. 149), I did text retrieval to ensure analytical clarity.

The thematic analysis process consisted of seven basic steps. Initial work with the text: This involved highlighting important passages, careful reading, and selecting particularly significant text excerpts (Kuckartz, 2014, p. 71). For example, I initially focused on public dissemination, marking all passages where academics were quoted. Development of main thematic codes

(Kuckartz, 2014, p. 71): I created three main codes for the journal articles to address the research questions. First coding process: All data were coded using the main categories (Kuckartz, 2014, p. 72). Journal articles were coded based on the research questions, while public dissemination was analysed to construct thematic codes inductively. Compiling passages and creating subcategories: Passages assigned to each main category were compiled, and subcategories were created based on text retrieval (Kuckartz, 2014, p. 75). This was done partly through NVivo and partly through the writing of the thesis, identifying differences in the coded segments. Second coding pass: I reviewed all data again to ensure that the differentiation between main topics and subcategories was sufficiently comprehensive (Kuckartz, 2014, p. 79). Category-based analysis and presentation of results (Kuckartz, 2014, p. 87): I developed the analysis by selecting excerpts and tables to present the analytical arguments. The constructed main thematic categorisations and subcategories used can be found in Appendix 8.

### **Ethical considerations and reflexivity**

Ethical considerations are integral to this thesis and operate at multiple levels, shaping research questions, literature review, theoretical framework, methodology, and analysis.

In Denmark, writing about Islamophobia is highly politicised (Bangert and Özcan, 2019), as also evidenced by the 2021 bill on excessive activism in academia (Dahl *et al*, 2021). Academics in the field like Tim Jensen have also argued that researchers face political intimidation, threats, and insinuated ‘blacklisting’ for getting funding research (Baggersgaard, 2020). This has followed me throughout the research process and raised concern for both self-censorship and political bias in my knowledge production because of the surrounding environment. I navigated this by trusting the theoretical framework, building upon previous research, and reiterating the importance of researching Islamophobia in Danish academic knowledge production because of these conditions. The controversial field also led me towards full transparency throughout the research process, particularly in methodological choices.

It has been especially important in the context of researching Islamophobia and building towards decolonial reflexivity, to situate both race and religion in my writing. My background as a white, Danish, Lutheran-Christian, woman, from a working-class background, educated predominantly in Denmark whilst currently completing a master’s degree in Sweden, informs dynamically my understanding and positionality. I argue that being a student in Sweden has also allowed me more space for critical investigation of Danish academia, exemplifying the

dynamic role of positionality between ‘insider’ and ‘outsider’ (Collins, 1986) moving embodied through spaces.

In framing Islamophobia, I referenced reports (Özcan and Bangert, 2019; CEDA, 2020; Nassri, 2022), to situate my understanding and aim to amplify the voices and experiences of Danish Muslims indirectly. I also recognise that my sampling choices provide significant limitations as textual data only capture specific perspectives at specific points in time and may not capture the dynamic nature of academic knowledge dissemination on the regulation of Muslims in Denmark. Moreover, looking for overall themes in the data naturally risks oversimplification of complex issues.

Traditional ethical considerations have also been navigated by using textual data to avoid direct harm to participants (Mason, 2017, p. 85), however, Danish academics included in the research have also not consented to this research, as I worked with publicly available materials. I argue that these documents are intended to foster broader conversations among academics and the public, justifying their use as open-access materials for research. However, harm may also be perpetuated indirectly where academics in marginal research fields could potentially face further precarious conditions due to the socio-political context surrounding studying racism and Islamophobia in Denmark.

My research also involves ethical considerations related to the representation of race and gender among the sample (view Appendix 7, and analytical discussion for RQ1). As my assessment is based on appearance in the following section it is not definitive and invites further academic disputation. Moreover, it is used to reflect on the broader academic sample, and not specify individuals. Highlighting dimensions like race addresses the tendency to overlook differences within groups, which can increase tensions (Crenshaw, 1991, p. 1242), along with developing a decolonial reflexivity (Moosavi, 2023), efforts of academic decolonisation need to address the perpetuation of normative whiteness within academia (Moosavi, 2023, p. 150). Examining Islamophobia in Danish academic knowledge production by challenging taken-for-granted assumptions, I attempt to navigate the ethical dilemma of navigating the politics of comfort vis a vis Ahmed (2017, p. 123) challenging the perpetuation of the mainstream, moving beyond my own embodied experiences of discomfort, or those of the intended audience.



## **Analysis**

This chapter presents the analysis through an analytical discussion of the empirical material concerning the theoretical framework. It is built around the three research questions and draws from existing literature.

### **I: How are Danish academics reflexive on their positionality and identity in addressing the regulation of Muslims in Denmark?**

This section delves into the reflexivity exhibited by Danish academics concerning their positionality and identity when researching the regulation of Muslims in Denmark. The analysis is structured in three primary components: an assessment of the overall academic engagement with reflexivity, an exploration of the minimal reflexivity present in the data, and an analysis of these findings within the context of epistemic injustice.

#### **Assessment of Academic Engagement with Reflexivity**

The analysis reveals a notable lack of engagement with reflexivity regarding the positionality and identity of researchers when addressing the regulation of Muslims in Denmark. The data suggest that discussions regarding the critical examination of one's positionality are treated as peripheral to methodology rather than central to academic production, which may be attributed to the overall composition of the academic sample (view, Appendix 7), which appears to be predominantly comprised of white, 'ethnic Danes', with a noticeable imbalance towards male representation. This observation can be contextualised with the literature review, which portrays the Danish university as a racialised institution (Guschke, Khawaja and Myong, 2023, p. 8; Lapina *et al.*, 2023, p. 169). This resonates with Ahmed's (2012) analogy of encountering the 'walls of white men' within a Danish context, the material accommodation of white bodies and perspectives, which may illustrate Danish universities as spaces designed to facilitate the smooth progressions of certain bodies, particularly those of white cisgender males, often at the expense of others (Lapina *et al.*, 2023, p. 170). In relation to the theoretical framework, it also substantiates the critical need to develop decolonial reflexivity, challenging Western-centric approaches to knowledge production, and questioning who can be perceived as legitimate knowledge producers within this frame (Moosavi, 2023, p. 138).

These discussions can also be understood as relating to dichotomies of 'insiders' and 'outsiders' as evident from the literature review, or the role of the 'outsider within' vis a vis Collins (1986) identifying the marginality in academic settings through identity but also the type of research

topics engaged with (Hajjat, 2021, p. 13). The data also suggests a very limited representation of Muslim voices in Danish academic knowledge production. The data also indicates that those writing about reflexivity often occupy marginal research orientations, methodologies, or theoretical frameworks. This can be witnessed with those using ethnographic methodologies (view for example, Bach, 2019; Bach and Schneidermann, 2022), those who draw from creative research methods situating public art projects or filmmaking to retell stories (view for example, Andersen et al., 2020; Eriksson and Sørensen, 2021), acknowledge relational dynamics when conducting interviews with Danish Muslims (view for example, Jensen and Kofoed, 2022; Lenneis, Agergaard and Evans, 2022) or situate processes of racialisation (view for example, Hvenegård-Lassen and Staunæs, 2019). This indicates the role which research designs play in what is counted as privileged in academic knowledge production. The foregrounding of individuals in a research privileges experiences, interpretations, and narratives as relevant forms of knowledge (Mason, 2017, p. 111), while ethnographic methods privilege alternative frames of knowledge situating factors such as space, time, materiality, and emotions (Griffiths, 2005; Bens, 2018; Yonucu, 2018). These research designs may be particularly relevant to researching the regulation of Muslims in Denmark, in which themes of regulation are often significant by place, such as the debate about prayer rooms at Danish universities or the material expression of mosques in the public sphere (view section on socio-legal base proposition).

Additionally, socio-legal research has found that those most likely to disclose how their positionality influences their research are typically women, ethnic minorities, or both (Massoud, 2022, p. S64). The data sample indicates a similar trajectory, finding a slight skewness towards the representation of white women writing on reflexivity in the academic sample. As stated above, the overall composition of academics writing on the regulation of Muslims in Denmark appears to be predominately white men, while ethnic minority academics are marginally represented in the sample, which creates an imbalance. Other research indicates that the burdens of positionality are carried unevenly in academia, leading to increased anxiety, shifting attention away from theoretical contributions and problematisation of neutrality (Massoud, 2022, pp. S84–S85). This can also be connected to the research on Islamophobia and French academia, where Hajjat (2020) finds that those writing on Islamophobia often face allegations of lacking scientific rigour or of being accused by deniers of harbouring unacknowledged political biases (Hajjat, 2021, p. 3). Although the academics contributing to comprehension of the regulation of Muslims in Denmark have diverse affiliations with various

departments within Danish universities as well as extending beyond the social sciences (view Appendix 7), the lack of engagement serves as both an indication and a discovery. The data suggests that it is not a mainstream position to situate positionality and reflexivity in order to produce valid knowledge on the regulation of Muslims in Denmark.

In Bourdieu's (1990, p. 382) framework, the absence of reflexive engagement may signify a common fallacy among academics, neglecting to consider the social and academic conditions that influence the epistemic doxa. For example, academics in Denmark are usually associated with the upper middle class (AE, 2023). In this regard, I have found no indication within the broader academic production that academics reflect on how their social class influences their authority and power to address and theorise about the social conditions and experiences of other socio-economic classes. For example, the government's legislative package in 2018, titled 'One Denmark without parallel society – No ghettos by 2030', targets public housing characterised by low socio-economic conditions and problematises non-Western groups in Danish society (Regeringen, 2018b). The data shows no indication that Danish academics reside within the marginalised living areas that are the subject of their research. This illustrates a disconnect, as academics can maintain a distance from experiences of socio-economic disparities, insecurity and government-led regulation.

The role of religion in Western universities, such as those in Denmark, may also contribute to an ontological and epistemological reduction of religious identity, that marginalises certain academics capable of providing authoritative insight on religious matters, as was evident from the literature, which highlighted that academics often act as authoritative interpreters of Muslim experiences through their research (Zine, 2008, pp. 111–112). In Denmark, where Protestant Christianity constitutes approximately 74.7% of the population, while Muslims, a religious minority, make up an estimated 5.5% (Nassri, 2022, p. 184), the Danish universities may function, similarly to the discourses of race within the academy vis a vis 'walls of white men', as the material expression which not only facilitates but also safeguards the progression of the dominant religious identity in Denmark. For instance, there was a resolution proposal to regulate prayer rooms at Danish educational institutions (view, Appendix 4 and methodology), based on an assumption that these rooms were primarily utilised by Danish Muslims. This proposal was withdrawn when it was discovered that these spaces were predominantly used by Christian students. The trail of thought can be seen by right-wing politician Marie Kraarup (DF), stating, *"I find it strange that such a large proportion of those who use a prayer room*

are Christians. Christians typically do not need it. And it is not Christians who are the issue. The proposal is not directed at them” (own translation from Danish) (Ritzau, 2017).

The Danish university is moreover a public entity intertwined with the national project and reliant on state funding, thus subject to governmental influence (Lapina *et al.*, 2023, p. 169). This relationship between the Danish academy and the state, also considering the themes emerging from the literature review on autonomy and academic freedom in Denmark, I argue, is at least to an extent part of the epistemic doxa, and therefore part of the common fallacy of neglecting to consider the social and academic conditions in the ‘scholastic view’ vis a vis Bourdieu (1990), and problematic because of lack of awareness, haltering a potential development towards decolonial reflexivity vis a vis Moosavi (2023).

### Positioning the ‘Informed Stranger’ in research on Islam and Muslim

The idea of the ‘informed stranger’ draws from Simonsen, Neergaard and Koefoed's (2019) research, which is a recurring theme in academic knowledge production situating reflexivity. Reflexivity was identified in the data in approximately 19 out of 79 journal articles, and the data coded for this section shows that reflexivity is highly dynamic through social relations, influenced by temporality, problem formulation, and aims. In Table 8 below, I have presented five excerpts from the coded data, highlighting dimensions of race and religion across various themes, in line with the study's focus on Islamophobia and Danish academic knowledge production.

Table 8: Excerpts from thematic coding of reflexivity in journal articles	
Corresponding Theme	Statement of positionality (Excerpt)
<i>Housing</i>	<p>“(…) researchers from Berlin and New Orleans remarked that there seemed to be a curious absence of critical perspectives in our conversation at the Lab. Were all actors really accepting “the youth problem” as a legitimate urban problem defining Gellerup? For whom was this really a problem? (...) In focusing narrowly on the problem of youth in public spaces, other issues like property rights, ownership and racism seemed to disappear – why were they not addressed?”</p> <p style="text-align: right;">(Bach and Schneidermann, 2022, p. 29)</p>
<i>Prayer</i>	<p>“But how some may ask, do you more precisely connect race and racialisation to the debate about prayer rooms? One answer is that we have chosen not to ignore it. Even though as white women, we could actually let it go unnoticed.”.</p> <p style="text-align: right;">(Authors translation from Danish) (Hvenegård-Lassen and Staunæs, 2019, p. 49)</p>

Mosques	<p><i>“As a Copenhagen-born, white, non-religious woman of Danish cultural descent, the interviewer represents the majority of the context in which the study is based. This position stands in contrast to the informants, who all identify as religious and (for all but one) ethnic minorities. In that sense, the interviewer was an “outsider” to the field, as it has been described in classical sociological literature (Lofland &amp; Lofland, 1995).”</i></p> <p style="text-align: right;">(Jensen and Kofoed, 2022, pp. 791–792)</p>
Women-only swimming	<p><i>“Thus, Verena and Sine attempted to approach women-only swimming and its participants with openness, integrity and empathy, problematising how our presence might contribute to religious and ethnic ‘othering’ (Khawaja and Mørck, 2009). For example, in order to not simply declare our reflexivity, but also in an attempt to act in a sensitive and respectful manner (Watson and Scraton, 2018), we adjusted our showering, changing and swimming practices and followed the unwritten dress code regarding the minimum level of body coverage.”</i></p> <p style="text-align: right;">(Lenneis, Evans and Agergaard, 2022, p. 408)</p>
Mosques	<p><i>“Our own position in relation to Islam is one of informed strangers. We have worked with Muslims in former projects, but none of us have a personal affiliation to the religion. As such, we, in the words of Schuetz, are strangers performing as a ‘visitor or guest who intends to establish a merely transitory contact with the group’ (1944, p. 499).”</i></p> <p style="text-align: right;">(Simonsen, Neergaard and Koefoed, 2019, p. 651)</p>

The excerpts from Table 8 highlight the exposure to critical perspectives through international academic debates (Bach and Schneidermann, 2022), and illustrate the importance of addressing race and racism, even amidst the pervasive influence of whiteness that might lead to overlooking these crucial issues (Hvenegård-Lassen and Staunæs, 2019). Furthermore, they exemplify the necessity of adjusting cultural sensitivity entering Muslim spaces in Denmark during research to avoid inadvertently contributing to religious and ethnic ‘othering’ (Lenneis, Evans and Agergaard, 2022). Additionally, these excerpts shed light on the researchers’ acknowledgement of their position as ‘outsiders’ or ‘informed strangers’ concerning the relationship between the researcher-researched (Simonsen, Neergaard and Koefoed, 2019; Jensen and Kofoed, 2022).

As stated in the previous section, the burden of writing on positionality is skewed towards white, non-Muslim academic women in the sample. The reflexivity exhibited in these articles informs the reader of the ways this positionality is tackled. Considering gender, their access to Muslim women's spaces is enabled by their positionality as women, where shared experiences also construct social interactions by for example motherhood (Lenneis, Agergaard and Evans, 2022, pp. 41–42). Considering the literature on positionality as a driving force of research on Islamophobia and Muslim women's voices internationally; Muslim women academics may

struggle to become the acknowledged knowledge producers of their experiences within the secular operation of Western universities (Al-Ali, 2019; Miled, 2019; Johnson, 2020), this reiterates the importance of developing a critical approach and engage in reflexivity in the academic construction of knowledge. Regarding religious identities, the non-faith or non-Muslim voices present in the Danish sample need continued engagement, reflexivity is an essential aspect towards the decolonisation of the university, addressing the perpetuation of normative whiteness (Moosavi, 2023, p. 150).

An additional aspect of reflexivity and positionality arises when considering the political and mediatic environments in which academics participate through their academic production. A notable example is found in Kühle's (2020) journal article, where she writes on the interaction between researchers and journalists, reflecting through autoethnographic accounts on writing an article on the 'Hamad bin Khalifa Civilization Centre', the most expensive Danish Mosque (Kühle, 2020, p. 110). She reflects that the relationship between researchers of Islam and journalists can be seen as an extreme case, where differing positions within the field of Islam research reflect the polarisation seen in public discourse (Kühle, 2020, p. 134). Moreover, Kühle (2020, p. 134) suggests that when researchers' statements are politicised, it undermines their scientific authority. This is linked to the notion that anti-intellectual sentiment has surged in recent years, fuelled by emotionally charged and oversimplified media coverage, prompting many Danish academics to withdraw from political debates (Schmidt, 2021). Although Kühle (2020) does not delve into positionalities beyond her identity as a researcher in Denmark, international literature from the UK suggests that women and Muslims face heightened levels of hate and abuse in public and online spheres (Barlow and Awan, 2016, p. 9). This prompts further exploration into the researcher-journalist relationship and broader experiences with media and politics, raising questions about the influence of identity characteristics (i.e. gender, race, religion) on who holds legitimacy as knowers in public debate.

### **Simple opinions or reflections of a positionality to research?**

Shifting focus towards public dissemination I explore the distinctions between opinions, positionality, and reflexivity within academic disseminations online. In general, public dissemination tends to be more emotionally charged and radical compared to the academic knowledge production found in the sample of journal articles (view Table 9 below).

Table 9: Excerpts from thematic coding of positionality in public dissemination

Corresponding Theme	Statements of positionality or opinions? (Excerpt)
Circumcision	<p><i>“In today’s Denmark, it is common practice for people who – like myself – are not Jews or Muslims, to pretend a sort of support for opponents of circumcision by saying that they are indeed against circumcision, but that they still speak against a ban for the sake of maintaining religious freedom. I will not. The essence of religious freedom is that it is freedom, also for practices in minority religions, regardless of whether others approve of this practice or not. As long as clear health complications cannot be demonstrated, the balance must be in favour of religious freedom in a democratic society”.</i> (Christoffersen, 2020)</p> <p>Authors translation from Danish of Lisbet Christoffersen (RUC, Professor of Law, and Religion)</p>
Circumcision	<p><i>“I am neither a religious nor anti-religious person, but where I come into opposition is when irrational arguments are used in the debate. This is not just a nick in the penis. The blindness we have towards circumcision is solely due to the religious and cultural context and veneration for the Jewish minority”.</i> (Birk and Hansen, 2015)</p> <p>Authors translation from Danish of Morten Frisch (AAU, Faculty of Health, and Medical Sciences)</p>
Housing	<p><i>“Helle Lykke Nielsen is the editor of the book, and her contribution, ‘Has Allah left his mark on the ghetto?’ is based on a specific experience, when one of her colleagues with an Arabic background died of cancer in March 2017. - It was an eye-opener, as she says, and it saddened me because my colleague would not have wanted an orthodox, Salafist burial. It was against everything he stood for. We will return to exactly what happened in a moment, but the experience led Helle Lykke Nielsen to take a closer look at Islam in Vollsmose. -And if we are to understand what kind of entity it is, we need to study daily practices, she explains”.</i> (Sass, 2019)</p> <p>Authors translation from Danish of Helle Lykke Nielsen (SDU, Department of Culture and Language; Centre for Modern Middle East and Muslim Studies)</p>
Hijab; Burqa/niqab	<p><i>“(…) The headscarf opens a whole package of associations’: ‘where the ugliest does not lie in the headscarf, but for example in the burqa. And then there is suddenly ample space for a scarecrow. It’s a somewhat primitive reaction, but I can understand that the attitude is widespread,’ he says.”</i> (Fogde, 2019)</p> <p>Authors translation from Danish of Uffe Østergaard (CBS, Department of Business, Humanities, and Law)</p>
Hijab	<p><i>“Throughout my children’s upbringing, I have avoided them acquiring a religious identity, but it may be that Danish politicians will succeed in giving them a religious identity by forcing them to adopt a certain stance.”.</i> (Topal, 2022)</p> <p>Authors translation from Danish of Mustafa Kemal Topal (RUC, Department of People and Technology and Social Practice; Centre for Gender, Power, and Diversity)</p>

The data does not situate whether the public disseminations are reflective of a way of conducting and approaching research as well, to which I will present some of my analytical reflections below.

The first two excerpts are indicative of two key debates about the regulation of Muslims in Denmark (view, section under RQ3 for further consideration), namely the positioning of religious arguments and legal arguments. Christoffersen's (2020) statement indicates that her positionality in the debate is not the key thing that influences her stance on the theme of circumcision, as she instead, shapes a legal argument around constitutional protection of religious freedom in Denmark. The excerpt also touches upon the relationship between the scientific field and the law, arguing a lack of scientific or health arguments for a ban on circumcision. This indicates the dynamic interplay of law, where legal protections as religious freedom, are not a static category but subject to interpretation. The excerpt by Frisch highlights an assumed position of speaking from 'neutrality' and demarcates discourses around 'subjectivity' and 'irrationality' when speaking through religious arguments about circumcision in Denmark (Birk and Hansen, 2015). He situates religious arguments as invalid showing a critical use of positionality, by forcing others to address bias by making one's positionality on religion clear in the debate, to only use this positionality to substantiate an argument of subjectivity to the debate (Birk and Hansen, 2015). This is critical when the debate gives accounts of harassment of Jewish and Muslim religious communities entering the political discussion about circumcision in Denmark (Birk and Hansen, 2015). While I use positionality and reflexivity in this thesis, it must not become a way to further marginalise, delegitimise, and target religious communities in Denmark. This excerpt thus shows a clear example of testimonial injustice in the data, where the prejudiced listener assigns lower credibility to a speaker's testimony (Dieleman, 2015, pp. 801-802), where this example shows identity prejudice through religious identity.

The debate about circumcision is highly politicised in Denmark, in which Frisch has emerged as one of the strongest voices for a ban on circumcision, calling for a ban based on scientific arguments (Birk and Hansen, 2015). Notably, his strong involvement in public debates around circumcision has also led him towards a position of speaking as a private person in the debate, as AAU or 'Statens Serum Institut' have taken a position to not engage politically on the topic (Birk and Hansen, 2015). Frisch therefore argues that his academic knowledge production is



based on principles of objectivity, even as he engages in public dissemination as a private person (Birk and Hansen, 2015).

Concerning circumcision there is often a skewness in the political debate around the accommodation of Jewish minorities' religious freedom in Denmark, which is also found stated in reports on Islamophobia (CEDA, 2020), or academic literature (Zuckerman and Feldt, 2023). This situates larger themes of accommodation of the Jewish community, and the regulation of the Muslim communities in Denmark. This highlights the unequal representation and accommodation of religious identities in politics, media, law, and academia, which can also be observed in the political implementation plan in 2022 on an action plan against antisemitism (Justitsministeriet, 2022), whilst the 2021 ordered action plan against racism still awaits implementation (Olumeko and Høeg-Dam, 2023), and where Islamophobia is not addressed.

The third excerpt by Nielsen shows how experiences play a significant role in the formulation of research problems, and whilst reflexivity may be situated in the book the article examined does not indicate that this largely negative experience has been deconstructed reflexively (Sass, 2019). The fourth excerpt of Østergaard highlights shows how emotions may play into academic knowledge production (Fogde, 2019). Whilst it is unclear whether these feelings are reflective of academic production knowledge in other sites, I argue that the academic's role as a legitimised knowledge producer by affiliation to the university should be taken seriously. Concerning the theoretical framework, this may also be understood through epistemic injustice, causing passive harm towards speakers' credibility (Fricker, 2007, p. 1). In this example, the use of identity power and situating the 'Danish majorities' perspective by naturalising the negative emotional reaction to the burqa/niqab, subsequently neglects and causes harm towards Muslim women who speak about their individualised choices for wearing the niqab in Denmark. This is moreover exacerbated by Østergaard placing positive sentiment on Danes feeling open enough to state that they find the hijab or burqa/niqab problematic, essentialising large cultural differences and that it is by positive sentiment that people have started to say what they think and mean (Fogde, 2019). The excerpt may therefore also highlight the use of 'freedom of speech' discourses in the debate on the regulation of Muslim bodies, minds, and actions in Denmark. Lastly, Topal's (2022) excerpt speaks from the position of a parent with a non-religious identity, in the contemporary political scene in Denmark, which constructs and assumes religious identities. The excerpt highlights the dynamic role of individual identity formation and the role of the regulatory state for ethnic minorities. The excerpt may further be

conceptualised along with the theorisation that Islamophobia affects not only those who identify as Muslims in Denmark but also those assumed to be Muslims (Hajjat, 2021, p. 2).

### **Situating testimonial injustice in the data**

I recognise the difficulty of discerning testimonial injustice, because of the methodological choice of analysing textual data like journal articles and public dissemination, while I also argue that the data indicates indirect evidence of testimonial injustice. The predominant appearance of a white male, data sample of academics writing on the regulation of Muslims along with the lack of Muslim voices in the data sample (view Appendix 7), as well as those engaging with reflexivity positioning themselves as ‘outsiders’ to the field, may together form systematic reflections on who can be perceived as the legitimate knowledge producers within this frame, which is a central question towards developing decolonial reflexivity (Moosavi, 2023, p. 138). It raises a question on the role of negating engagement with reflexivity, namely on aspects like religion and race.

In Fricker's (2007) framework she situates the concepts of credibility excess and credibility deficit based on prejudicial dysfunction in testimonial practice (Fricker, 2007, p. 17). The question is thus how the lack of engagement with reflexivity, and distanced principles to research through positions of ‘outsiders’ creates a credibility excess for Danish academics in the sample. As stated above those who engage with reflexivity often become embedded in discourses problematising neutrality because of positionality (Massoud, 2022, pp. S84–S85). The public dissemination excerpts analysed above, like Frisch’, show ways positionality can be used as a tool to delegitimise (Birk and Hansen, 2015). Moreover, the higher educational background, upper-middle class positionalities, institutional credibility, whiteness, religion, and gender may also reflect processes in which Danish academics gain credibility excess when speaking on the regulation of Muslims in Denmark.

Concerning the literature, it may also be essential to reflect on the way academics are being brought in as the legitimised experts of Muslim experiences (view for example, Zine, 2008, p. 111-112) and the role of religious identities in academic spaces (view for example, Aslam and Riley, 2011, p. 185). The question is then whether the data indicates a credibility deficit towards Muslims in the debate, and whether the lack of Muslim voices in the analysed academic sample is representative of the academic field. In part, the creation of dichotomies between subjective-objective and/or secular-religious in academia may be involved in building systematic

testimonial injustice towards non-academic and academic Muslim voices, as seen in the excerpt by Frisch (Birk and Hansen, 2015). Moreover, the lack of engagement with reflexivity, and ‘outsiders’ positioned in the field, may also be indicative of a credibility deficit towards Muslim academics in Denmark, by the simple reproduction of objectivity as of researchers' positionality.

Fricker (2007, p. 41) argues that becoming better listeners is an essential path towards epistemic virtues to combat testimonial injustice, which may be similar to developing a decolonial reflexivity aiming to deconstruct Western-centric approaches to knowledge production (Moosavi, 2023, p. 138). The data analysed for this section also suggest that some academics are actively involving themselves towards such agendas, by centring non-academic Muslim voices, using reflexivity, and situating theoretical frameworks positioning dimensions such as racialisation (view for example, Hvenegård-Lassen and Staunæs, 2019; Jensen and Kofoed, 2022).

## **II: What is the Danish academic debate related to the regulation of Muslims and Islam in Denmark?**

This section is divided into three main parts. First, I address the existing engagement with the theorisation used in this thesis, namely Islamophobia and discuss the various ways of situating it by conceptualisation and theorisation in a Danish context. I note how these discussions are situated as peripheral themes in the literature and not at the heart of academic discussion. Second, I address the centre of the academic debates considering key theoretical and conceptual frameworks. Thirdly, I discuss the findings concerning the theoretical frame of hermeneutical injustice.

### **Situating Islamophobia and racism in academic writing about the regulation of Muslims in Denmark**

The theoretical premise of this thesis posits that Islamophobia originates from the framing of a Muslim problem which proposes regulation of Muslims' bodies, actions, and minds, and those perceived to be Muslims as a solution (Hajjat, 2021, p. 2). This premise of the thesis contrasts with the prevailing views of Danish academics analysed through the sample of journal articles and public dissemination. Table 10 below illustrates the frequency with which Islamophobia appear in the academic sample, generated using the search query function in NVivo, covering both English and Danish text.

As revealed in the theory section, academic debates over the terminology of Islamophobia have prompted some academics to adopt alternative conceptualisations (Halliday, 1999; Lean, 2019, p. 12), while the data analysed shows no such alternative conceptualisations used. Therefore, the assertion that disputes over Islamophobia’s terminology within European academia have generally hindered the field’s development rather than fostering progress (Hafez, 2018, p. 211) seems somewhat misleading within the Danish academic context.

The data analysed instead suggests a culture of silence through a lack of discussion on Islamophobia (or alternative conceptualisation) in Danish academia.

The disparity between using Islamophobia and racism (view Table 10 above) may be attributed to academic controversies over whether Islamophobia should be classified as religious discrimination or racism (Grosfoguel, Oso and Christou, 2015; Gholami, 2021). This can also be understood in the context of literature on gender, race, and colonialism in Danish academia, where scholars like Hervik have theorised Islamophobia as a form of racism (Hervik and Jørgensen, 2002; Hervik, 2015b, p. 800, 2015a). Therefore, the question arises as to the significance of naming the phenomenon of Islamophobia.

The search query shows that “Islamophobia” appears 19 times in a total of 13 documents out of 259 analysed. This indicates that discussions of Islamophobia are infrequent in academic knowledge production, constituting that it is mentioned only in approximately 5.02% of the total content. Differences in how the term is discussed may be attributed to various factors such as its root causes, manifestations, or historical context within Danish society, and tied to the research questions and aims of the studies. Some employ the term to reflect mainstream public consciousness, linking it to concepts like ‘welfare nationalism’ as well as expressing the people’s discontent with public debates in Denmark (Simonsen, Neergaard and Koefoed, 2019, pp. 663, 664). Others position it as a theory through gendered Islamophobia (Jensen and Kofoed, 2022, p. 790), discuss its connection to media engagement (Kühle, 2020, p. 114), or discuss it with processes of racialisation (Hvenegård-Lassen and Staunæs, 2019, pp. 47–48).

Table 10: <i>Frequency of terms.</i>	
Terminology	Frequency
<b>Islamophobia</b>	19 (13)
Anti-Islam prejudice	0
Anti-Muslim bigotry	0
Anti-Muslim prejudice	0
Anti-Islamism	0
Anti-Muslim hate	1
Anti-Muslimism	0
Racism	193 (29)
Xenophobia	4 (4)
<i>Note: The first number marks the frequency of the terms, and the second in parenthesis marks how many documents it appears in. The search was conducted in English and Danish.</i>	

Some academics use it to position the everyday experiences of minorities in Denmark (Lenneis, Agergaard and Evans, 2022, pp. 38–39), or situate Islamophobia alongside xenophobia and the fear of terror in the contemporary political climate (Neergaard, Koefoed and Simonsen, 2017, p. 24). Others use it to discuss it against the idea of a perceived disturbance to the Danish national status quo (Netterstrøm, 2021, p. 152) and others caution against oversimplification of stating Islamophobia and advocate for a more nuanced understanding that considers various dimensions and dynamics (Lægaard, 2010, p. 76).

On the one hand, the presence of the term indicates a certain level of awareness and distribution of the simple existence of Islamophobia in Danish society, whether through public discourse, political debates, policymaking, or the experiences of Muslim individuals and communities in their daily lives. On the other hand, the marginal engagement with Islamophobia suggests a culture of silence and avoidance, like the discussion present in the literature review about race (Hervik and Jørgensen, 2002, pp. 85–86; Hervik, 2019, p. 17).

The search query shows that “racism” alternatively appears 193 times in a total of 29 documents out of 259 analysed. This indicates that discussions about racism are also infrequent in academic knowledge production, constituting mentions in approximately 11.19% of the total content. Moreover, the frequency drops to 97 times in a total of 18 documents out of 259, excluding, for example, search results drawn from the bibliography but not mentioned in the text, or mentions in statements not produced by academics in the public dissemination. This drops the occurrence of writing on racism to a sample of 6.95% of the documents analysed. This query does not include theoretical frames mentioning race, or processes of racialisation, while interrelated. Racism, like Islamophobia, constitutes an active proponent rather than defining a social characteristic like race. Considering, the Danish debate on framing research on racism as a form of racism itself vis a vis Bech and Necef, pp. (2012, pp. 22, 342), it could in part, explain the reluctance to name racism in the research production because of the socio-political climate.

Some academics like Andersen (2020), discuss international literature on ethnic enclaves and ethnic minorities' preferences of living to avoid discrimination or racism but switch to the term “persecution” instead of “racism” in his paraphrasing to describe the phenomena, perhaps indicating a reluctance to directly engage with the term (Andersen, 2020, p. 58). Others, like Brodersen and Øland (2023), specifically focus on critiquing anti-Muslim racism and gendered racism within the welfare state, situating racism within the theoretical framework of the

research (Brodersen and Øland, 2023, p. 131). Additionally, academics like Carvalho et al. (2024) bring non-academic voices to the forefront by presenting statements from activist groups that delineate racism in Danish politics (Carvalho et al., 2024, p. 19). Moreover, racism is described by some academics in knowledge production, such as Hvenegård-Lassen and Staunæs (2019), as existing in more subtle forms that privilege whiteness and uphold epistemologies of ignorance (Hvenegård-Lassen and Staunæs, 2019, p. 48). Additionally, Lindhardt (2022) discusses neo-nationalism and its link to neo-racism, which perceives cultural differences rather than biological ones (Lindhardt, 2022, p. 3). Notably, such discussions of the use of neo-nationalism over using the term Islamophobia, were prevalent in the literature, arguing that the controversy around Islamophobia hinders analytical clarity (Sedgwick, 2013, p. 232). Moreover, structural racism is also identified by Lundsteen (2023) in legislation as the ‘Parallel society package’ in Denmark, whereas others like Larsen and Delica (2021) focus on the role of agency (Larsen and Delica, 2021, p. 426). The knowledge production thus highlights themes prevalent from the literature review about traditional race theorisation and moving towards understanding racism through culture as well.

The term “racism” appears even less frequently in public dissemination, with only two out of 180 articles mentioning it. Academics such as Eika et al. (2019) critically engage with discourses of racism within media and politics, highlighting how minoritised voices are marginalised and silenced. They argue that racism persists despite denials or dismissal by the state, and manifests through various societal structures and practices (Eika *et al.*, 2019). Similarly, Skadegård (2022) emphasises the need to recognise and confront racism, even when it is deeply embedded in societal structures. Noteworthy, these two articles are published in ‘Eftertryk’ and ‘Nordtinget’, while not particular in a political profile, they are considered marginal sites rather than major platforms reaching a larger audience through public dissemination. Moreover, these articles were authored by the academics themselves.

Overall, the analysis highlights the overlap between those who have engaged with critical methodologies through reflexivity and positionality (view analytical discussion for RQ1) and those who situate Islamophobia or racism in knowledge production. This indicates that those most likely to accept the prevalence of Islamophobia (or racism) in Danish society, are also those most likely to engage with critical self-reflexivity.

## **Situating the dominant hermeneutical tools to address the regulation of Muslims in Denmark**

In this section, I delve into some of the prevalent themes of theoretical and conceptual frameworks utilised in journal articles concerning the regulation of Muslims in Denmark. Choice of theory influences academics (re)construction of existing knowledge, as it influences the conclusions drawn and the depth of understanding achieved. Academic knowledge production does not exist in a vacuum but can either reinforce or challenge social hierarchies and distinctions.

In the methodology, I described that the data sample is most representative of the theme of housing in Denmark (view section of the academic sample of both journal articles and public dissemination). One dominant theoretical approach is the territorial stigmatisation of Loïc Wacquant (view for example, Birk and Fallov, 2021; Fabian and Hansen, 2021; Jensen, Prieur and Skjott-Larsen, 2021; Olsen and Larsen, 2023). Using this analytically has usually entailed a construction of academic distance and objection towards the state policy and designation of certain areas as ‘ghettos’ or ‘parallel societies’ in Denmark (Haarder, 2020, p. 33). Moreover, it is widely used across disciplines from architecture (view for example, Meclenborg, 2019, p. 60) to the study of communication and culture (view for example, Eriksson and Sørensen, 2021).

Wacquant emphasised racialisation as a fundamental aspect of the theoretical framework, however, the Danish literature using territorial stigmatisation has frequently overlooked analytical engagement with racialisation (Risager, 2023, p. 2). Race and racialisation are infrequently used, especially concerning Muslims in Denmark (Risager, 2023, p. 4). Reduction to individualised discourses over conceptualisation of structural racism (or Islamophobia) is similarly portrayed, as also evident in the literature review. Risager’s (2023) article uses racial neoliberalism to contend with the shortcoming, while other papers like Lundsteen’s (2023) use urban b/ordering. He argues that although methods of the state vary, the aim remains consistent to promote ‘social mixing’ which entails increasing the presence of White Danes in public housing areas (Lundsteen, 2023, p. 18). This reveals what is often seen as problematic and undesired in neighbourhoods, which often revolves around the presence of Muslims or individuals with a racialised appearance from the Middle East or Africa (Lundsteen, 2023, p. 19).

The notion of political symbols and symbolic politics are also a common theme in other academic literature. One example of this is Hedetoft (2010) who situates ways the socially constructed binaries between ‘them’ and ‘us’ and uses the burqa as an example of this debate. He situates theoretically through othering how this asserts the processes of co-constructing an antagonism between Muslim and Danish identity (Hedetoft, 2010, p. 49). He writes on the construction between ‘angels’ and ‘demons’, the ‘good’ and the ‘evil’ other but does not directly engage and name these fundamental orientalist discourses nor does the academic mention either racism or Islamophobia specifically. Concerning the political debate on mosques in Denmark between 1980-2007, Jacobsen (2009a) also illustrates the construction of Muslims as the ‘other’ to Danish identity (Jacobsen, 2009a, p. 15). The social construction between ‘us’ and ‘them’ is further illustrated in public disseminations which situate that Danish identity has also been (re)articulated and (re)framed through the antagonism of Muslims, with for example the construction of Danish identity with cultural embeddedness of handshakes (view for example, Jacobsen, 2013; Holtug, 2018; Lægaard, 2018; S. Andersen, 2018).

Moreover, the construction of mosques in public spaces has been analysed through the religious typology of buildings and structures (Jacobsen, 2015, p. 92). Such research has situated dynamics of specific processes of local planning and decision-making in municipalities (Jacobsen, 2015, p. 24). Thus, indirectly situating a distancing to structural discrimination, racism, and Islamophobia, to avoid simplification of ‘complicated’ and dynamic issues. Others have situated cross-cultural embodied encounters (Neergaard, Koefoed and Simonsen, 2017, p. 6; Simonsen, Neergaard and Koefoed, 2019), or Foucauldian notions of governmentality in research on religious sounds in public spaces (Jacobsen, Daverkosen and Larsen, 2019, p. 75). Concerning the debate around the hijab, academics have discussed secularity, neutrality, and impartiality discourses around the ban on judges wearing religious symbols (Lægaard, 2009, p. 3). Speaking to socio-legal debates about the hijab is contingent legally on an overall ban towards religious symbols. Moreover, tolerance and respect are also used as political theories to understand the mosque debate (Lægaard, 2010, p. 60). Concerning the socio-political discourse on prayer rooms in Danish universities, Christensen et al. (2019) situate the intention, materiality, and use of a ‘room of silence’ (Christensen *et al.*, 2019, p. 299).

In contrast, on the issue of women-only swimming, as the number of journal articles on the topic is limited, the production is made up of three academics, who produced critical deconstruction of knowledge by centring Muslim voices using transnational feminism (Lenneis, Agergaard and Evans, 2022, p. 37), postcolonial feminist perspective (Lenneis and



Agergaard, 2018, p. 706), or Foucauldian framework of power relationships and discourses (Lenneis, Evans and Agergaard, 2022, p. 401). This illustrates the trouble in the identification of dominant and peripheral theorisations in academic knowledge production, because of the diverse types of regulations in the academic sample, where some themes have limited engagement (such as women-only swimming), and some issues have been engaged with more extensively (such as housing). The subsequent analysis thus lacks depth in this account, and I argue for further analysis of the theoretical presumptions in the academic production.

### **Addressing hermeneutical injustice**

I suggest that the analysis indicates a key hermeneutical injustice, through the avoidance of situating Islamophobia or racism within the academic debate. Hermeneutical injustice addresses the collective hermeneutical resources that tend to produce interpretations of a group's social experiences that are biased because they are inadequately influenced by the perspective of the subject group (Fricker, 2007, p. 155). This point draws back to the analytical discussion of RQ1, where the academic sample indicates a lack of Muslim academic voices in the academic production of knowledge around the regulation of Muslims in Denmark. From the theoretical framework, this may be understood by the influence of more hermeneutically powerful groups (Fricker, 2007, p. 155), to which the academic sample appears to consist of predominantly white men (view analytical discussion for RQ1 and Appendix 7). Analytically, I also found that white women are the predominant group engaging in questions of reflexivity and positionality in academic knowledge production (view analytical discussion for RQ1).

Concerning the literature, intersectional realities are often obscured by a narrow focus on researching gender within the Danish academy (view for example, Egeland, 2001; Nielsen, 2016; Cecchini, Lehmann Nielsen and Utoft, 2019; Skewes, Skewes and Ryan, 2021; Utoft, 2021; Guschke, Just and Muhr, 2022; Paldam, 2023). This is also linked to the literature on the struggle to address anti-racism initiatives in Danish universities based on prevailing discourses of whether racism is a problem in Denmark (Lapina *et al.*, 2023, pp. 170, 172), as well as existing research showing that minoritised and racialised researchers face additional barriers within the Danish universities (Guschke, Khawaja and Myong, 2023, pp. 12–13). The lack of Muslim academic voices in the data sample analysed may relate to such existing literature around structural barriers to access Danish academia.

Hermeneutical injustice may also be situated as the injustice where certain social experiences are being obscured from collective understanding due to structural prejudice within the collective hermeneutical resource (Fricker, 2007, p. 155). The minimal level of engagement with Islamophobia (and racism), and Danish avoidance of analytically engaging with racialisation whilst being key to theoretical frameworks such as territorial stigmatisation, thus shows a key indication for hermeneutical injustice in the Danish academy based on the academic sample analysed. This may be relevant to discussions of addressing Islamophobia (or racism) within academia (view for example, Lapina et al, 2023, pp. 170, 172), or it may be relevant to address Islamophobia (or racism) broadly in society, as in the areas around the themes of regulations on Muslims in Denmark.

### **III: How is knowledge production on the regulation of Muslims in Denmark by Danish academics autonomous from law, politics, and media?**

This chapter explores autonomy in academic knowledge production on the regulation of Muslims in Denmark from law, politics, and media. The chapter offers analytical reflections to facilitate a grander discussion of the topic, rather than offering definitive conclusions. The analytical discussion is structured into three main sections: the dynamic formulation of academic research problems and the state, the relationship between academic religious arguments and media; and the use of legal argument in academic knowledge production.

#### **Forming the research problem**

This section looks at the dynamic relationship between academic research problems and the state on the regulation of Muslims in Denmark, situating housing and burqa/niqab as examples.

Regarding the theme of housing, most Danish academics reject labels such as ‘ghettoes’ and ‘parallel societies’ arguing that such terms reinforce distinctions between ‘us’ and ‘them’ and are more products of bureaucracy and politics than empirical reality (Christoffersen, 2016b; Haarder, 2020, p. 33; Haller *et al.*, 2020, p. 182; Eriksson and Nielsen, 2022, p. 79). Additionally, academic production has questioned the state’s use of census data and statistics to designate these areas (Birk and Elmholdt, 2020). This suggests a perceived disconnect between academia and the spheres of law, politics, and media, with Danish academics generally asserting the empirical and scientific inadequacy of such labels (Fallov and Birk, 2022, p. 221).

Despite a perceived distance by academics, the analysis also highlights an entanglement between academia, politics, media, and law, particularly in the neglect of racialisation within the analytical frameworks (view for example, Risager, 2023, p. 2). This may indicate a superficial distance towards politics, media, and law, where critical elements of the legislation such as race and religion remain unchallenged. The government's legislative package can be viewed as a top-down intervention, bypassing residents' perspectives, and knowledge about their neighbourhoods (Regeringen, 2018a), which have also been contended with academically. Some academics have challenged this, foregrounding residents' experiences, voices, and perspectives (view for example, Bach, 2019; Haller et al., 2020; Madsen, 2021b; Gulis, Safi and Linde, 2022; Madsen and Kammergaard, 2022; Hansen and Hansen, 2023), which may also be viewed as an attempt to regulate the embedded hermeneutical injustice by reintroducing the perspectives of the subject group (Fricker, 2017, p. 155).

Concerning the theme of burqas/niqabs, the dynamic relationship between academia and politics may be understood through the 'Burqa Report' controversy of 2010, conducted at Copenhagen University on commission by the state to assess the prevalence and use of burqa/niqabs in Denmark. This report was subject to considerable academic debate on academic freedom as the authors were under so-called 'muzzle contracts' (Andersen, 2013, p. 139). The reports' findings of minimal prevalence of the burqa and niqab in Denmark, were also under stark criticism politically, illustrating a complex relationship between academic research and political agendas (Andersen, 2013, p. 139). The political debate at the time centred on principles around the incompatibility of the burqa/niqab in a liberal democracy with gender equality (Andreassen and Siim, 2010, p. 15), where political pressure for a ban held a consensus of viewing Islam as oppressive to women (Andreassen and Siim, 2010, pp. 18–19).

The 'burqa report' itself estimated around 150 niqabis in Denmark, with an uncertainty range of 100-200 (Warburg, Johansen and Østergaard, 2013, p. 33), showing a delicate paradox between not finding data to suggest the prevalence of burqas, whilst political discourse continued to draw upon the problematisation of burqas in Denmark (Warburg, Johansen and Østergaard, 2013, p. 34). The report also situated the agency of Muslim women choosing to wear the niqab, and that Muslim men largely did not encourage this, yet the political debate continued around the criminalisation of forcing women to wear the burqa/niqab (Andreassen and Siim, 2010, p. 19). This complex relationship between academic findings, and political use, may also be linked to legal discourses that have often framed the regulation of Muslim

men as principal subjects (Beydoun and Sediqe, 2023). The relationship between politics and academic knowledge may also be framed concerning the theoretical framework situating testimonial injustice towards Muslim women in Denmark, as the political discussion on burqas assigns lower credibility to a speaker's testimony (view, Dieleman, 2015, pp. 801-802) because they are Muslim women.

The political agenda of a 'burqa ban' which was first introduced around this time, was ratified into the legal code in 2018 through the legal language of the 'ban on covering up', diverging from scientific findings of a minimal problem and prevalence in Danish society (view for example, Gundersen, 2009; Madsen, 2017; Samson, 2018). The 'burqa report' controversy of 2010 highlights how political ideas can permeate the legal system over time. It moreover, raises questions about autonomy and academic freedom, and to which extent academia must act as a site for research for the state (Andersen, 2010). Concerning the literature on autonomy and academic freedom, key reforms in the university sector such as the 2003 Danish University Act also situated and mandated that the university must be open to societal demands (Wright and Williams Ørberg, 2008, p. 52). Concerning the international literature, it raises concerns about the academics' role in reinforcing or challenging the mainstreaming of Islamophobia in society (Buxton, 2017; Hajjat, 2021). The precarious position held by Danish academics may be further elucidated by the 2021 bill on excessive activism in certain research environments (Dahl *et al.*, 2021). Relating to the data analysed, it is difficult to provide a definite conclusion on this topic, I instead argue based on the data examined that the dynamic between the academic and political fields concerning i.e. burqas/niqabs in Denmark, raises significant questions about the role in which academic knowledge production plays into political agendas.

### **Formulating knowledge concerning religious arguments**

Academic debate in the data sample often characterises the media representation of Islam as oversimplified, focusing on themes of violent extremism and integration (view for example, Suhr and Sinclair, 2016), or situates the relationship between researchers of Islam and journalists in Denmark as tense (view for example, Kühle, 2020). One of the prevalent themes in the coded material is academics seeking to provide nuance to discussions on Muslims and Islam in Denmark and explain Muslim religious arguments. The following examples are illustrative of this theme.

On the theme of citizenship concerning the 'mandatory handshake' in Danish naturalisation procedures, Jacobsen has posited interpretations of Quranic verses and ritual purification,

which situates no skin-to-skin contact between men and women (Allentoft, 2018). Similarly, Bølge and Warburg (2017) concerning the theme of women-only swimming, have emphasised that it is not only religious arguments used, but also the importance of community, safety, and solidarity for Muslim women. Concerning themes like the hijab, academics like Galal and Eskildsen have also argued that the reasons for wearing the hijab are multiple, situating both choice and agency, as well as signalling the right to be Muslim in Denmark (Eskildsen, 2022). Others have situated that wearing the hijab is an experience of increased freedom (Gunge and Rekling, 2013; Eskildsen, 2022), whilst other public dissemination provides answers to questions asked by other Danes about Muslim religious practices, leading academics to explain the differences between the niqab and burqa, Salafi-Muslims, Shia- and Sunni Muslims, related verses of the Quran, terms etc. (Jacobsen, 2009b).

Such examples are illustrative of attempts to challenge the monolithic views of Islam and Muslims perceived by academics to be perpetuated in media and politics (view for example, Suhr and Sinclair, 2016), and seek to promote understanding of practices, ideas, and embodied experiences of being a Muslim. As stated previously, the literature examined criticises academics as the authoritative interlocutors of Muslim experiences (Zine, 2008, pp. 111-112), the idea of decolonial reflexivity is built on efforts of academic decolonisation in which it is essential to address the perpetuation of normative whiteness (Moosavi, 2023, p. 150), while the theoretical frame of hermeneutical injustice situates the bias following an inadequate influence of the perspectives of the subject group (Fricker, 2007, p. 155). The data analysed in this thesis makes it difficult to derive definitive conclusions on such questions, I moreover position the essentiality towards developing decolonial reflexivity, in which Moosavi (2023) writes on aspects such as “*sustained exclusion while claiming to be inclusive*” (Moosavi, 2023, p. 137). Knowledge is by its very nature never finite, and every articulation is both inclusionary and exclusionary, shaping world views, and actions individually as well as collectively. This type of knowledge may therefore favour the majority population in understanding and comprehending Muslims, for the knowledge is not expressively for Muslims as practices, ideas, and embodied experiences are their reality.

### **Formulating knowledge concerning legal arguments**

In the last section, I will synthesise the themes emerging from the data sample on legal arguments and their implications for understanding Danish law, concerning the regulation of Muslims in Denmark.

A recurring theme in the data is the definition of collective values, which often appear arbitrary and subject to change, creating a contradictory relationship to the law. For example, S. Andersen (2018) discusses the 2018 ‘mandatory handshake’ legislation, framed as promoting gender equality, a value that is not explicitly enshrined in the Danish constitution. This illustrates the tension in using diffuse values like gender equality to regulate legal practices, particularly as there is no consensus among Danes on these values (S. Andersen, 2018). The use of ambiguous language in legal codes is another prominent theme. The ban on non-western donations to religious buildings, such as mosques, exemplifies this issue. Academics like Christoffersen and Vinding argue that the law language is unclear, making it difficult to enforce and interpret (Birk, 2016). This ambiguity often results in legal challenges, as seen in constructing laws language through those who oppose democracy and Western values as juxtaposed against Islam in the political discourse (Birk, 2022). This highlights the broader issue of implementing laws based on diffuse concepts and the potential uneven application of such legislation. The regulation of religious practices, such as circumcision raises legal and ethical implications of religious freedom. Rittig argues that banning circumcision could lead to unsafe practices if performed without medical expertise (Drivsholm, 2021), underscoring the complexities and unintended consequences of legal interventions in religious practices.

Other academic debates situate a key debate between legal positivism against socio-legal reflections. The internal operation of the law often focuses on whether proposals are legally permissible rather than whether they should be implemented. For example, Bønsing and Rytter take a positivistic approach, arguing that a general ban like the ‘ban on covering up’ i.e. ‘burqa ban’ is constitutional (Garby-Holm, 2017). This narrow legal focus contrasts with socio-legal perspectives that may question the ethical implications, and whether you ought to regulate considering the broader societal impact of such regulations (Banakar, 2019, p. 2). Academics like Christensen, Siim, and Jensen can be viewed to advocate from such a position (Gundersen, 2009), emphasising the broader implications of legal language and policy.

The use of symbolic policies, such as restrictions on Muslim free-schools and prayer calls, is another critical theme. Christoffersen argues that these political interventions have fundamentally altered the nature of free-schools in Denmark, potentially eroding 200 years of religious freedom (Birk, 2020). Other themes underscore the intersection of national, regional, and international law related to the regulation of Muslims in Denmark. The legal challenges concerning the ‘parallel society package’ in the European Court of Justice illustrate this

dynamic, questioning whether the law discriminates based on ethnic background (Bech-Danielsen *et al.*, 2023). This case, among others, highlights the ongoing negotiation between national legislation and international human rights standards (Bruun and Lindevall, 2020).

Fundamental rights, such as freedom of religion, speech, and assembly, are the most common to appear in the academic knowledge production around the regulation of Muslims in Denmark. Academics like Langsted emphasise the importance of these rights in discussions about closing mosques, arguing that there must be clear evidence of criminal activity to justify such actions (Henriksen and Johansen, 2016). This reiterates the broader legal principles that underpin these debates. The role of religion in Danish identity and culture is a significant factor in legal arguments situated in the academic production of knowledge. One clear example of this is academics reiterating that Denmark is not a secular state and that the Evangelical-Lutheran Church is the national church of Denmark despite a culture which negates and downplays this religious identity (view for example, Lægaard, 2009; Christoffersen, 2016a).

Overall, these legal arguments highlight the complexities and contradictions in formulating legal arguments related to collective values, religious freedom, and cultural identity in Denmark. Illustrating the various academic debates on the role of law in Denmark, providing essential insight into the dynamic interplay between law and society, on the regulation of Muslims in Denmark.

## **Conclusion**

This thesis set out to explore the relationship between Islamophobia and Danish academic knowledge production, examining this at the individual, institutional, societal, and systemic levels to initiate a broader discussion about Islamophobia in Danish society. Using a case-study design focused on Denmark's eight universities, I analysed journal articles and public dissemination materials based on constructed regulatory themes from reports and systematic searches in the Danish Parliament's open-source database of bill and resolution proposals to address three research questions: "*How are Danish academics reflexive about their positionality and identity in addressing the regulation of Muslims in Denmark?*" (RQ1), "*What is the Danish academic debate related to the regulation of Muslims and Islam in Denmark?*" (RQ2) and "*How autonomous is Danish academic knowledge production on the regulation of Muslims from law, politics, and media?*" (RQ3).

The theoretical framework for this study incorporated the theorisation of Islamophobia, reflexivity (specifically developing decolonial reflexivity), and epistemic injustice. I used these theories to critically analyse how academic knowledge production has understood the regulation of Muslims in Denmark through state law, deconstruct academic knowledge production, and highlight the harm and power dynamics inherent in epistemic practices.

Regarding RQ1, the findings indicate a general lack of engagement with reflexivity concerning positionality and identity in the sample of journal articles on the regulation of Muslims in Denmark. Reflexive discussions were peripheral methodologies in the overall data sample. Notably, those exhibiting reflexivity were commonly white, non-Muslim women, comparable to the predominantly white male composition of the overall academic data sample. The analysis also finds a notable absence of Muslim academic voices in Danish knowledge production on this topic. These findings were argued to indicate testimonial injustice, where positionalities of ‘outsiders’ offer a credibility excess through the reproduction of objectivity and situate passively a credibility deficit towards both academic and non-academic Muslim voices.

Regarding RQ2, the analysis reveals that the core academic debate on the regulation of Muslims in Denmark does not centre on Islamophobia or racism, which are peripheral epistemic frames in both journal articles and public dissemination. Thus, there is a significant theoretical disagreement between Islamophobia as proposed in this thesis and how Danish academics have theorised and understood the regulation of Muslims in Denmark. The analysis also finds that those who engage with reflexivity are more likely to address Islamophobia and racism in academic knowledge production. The common theoretical frames used in the analysis show that critical elements of the proposed or ratified legislation are negated, such as processes of racialisation. These omissions are argued to reflect hermeneutical injustice, as the collective understanding is biased due to the exclusion of Muslim academic perspectives, and lack of interpretative resources to understand Islamophobia, reinforcing existing power dynamics within the academy.

Regarding RQ3, the analysis shows a dynamic interplay between academic knowledge production and media, politics, and legal influences. This interplay shapes research problems and informs religious arguments and conceptualisations of law. However, further research is needed to draw definitive conclusions about these interactions, as this research only used journal articles and public dissemination material and did not encompass the diverse media debates, political discussions, legal frameworks, or Muslim voices comprehensively. This



underscores the complexity of the dynamic and the further need for context-dependence on the analysis of these interactions.

Given the nascent nature of this research field, there is limited international literature on the relationship between Islamophobia and Academia, and to my knowledge, no such engagement in Denmark. This provides a plethora of ways future research could be shaped. Considering the data material used in this thesis, future research may consider alternative materials like books, conference papers, and interviews or surveys of academics for a more comprehensive understanding of the phenomena between Islamophobia and Danish academic knowledge production. It could provide deeper insight into how the academic comprehension of the regulation of Muslims in Denmark is influenced by external factors like the 2021 bill against excessive activism in the university, university procedures, funding mechanisms, and issues of self-censorship. Additionally, there is a need for more research on the experiences of Muslim academics within academia globally, that can shed light on the broader context of Islamophobia in academic settings.

Lastly, this research situated an idea to develop a decolonial reflexivity towards the critical deconstruction of knowledge. This thesis did not integrate academic and non-academic Muslim voices in the debate, nor employed a comprehensive decolonial theoretical frame or methodology. This in effect also sustains exclusions, while aiming to be inclusive. The focus on Danish academia also reiterates the privileged nature of academia as a primary knowledge institution. Despite efforts to include intersectional understandings of identity, the scope and methodological choices inadvertently perpetuated certain norms and reinforced Western-centric knowledge production. Such reflections highlight the need for ongoing critical engagement, epistemic questioning, and epistemic pluralism to challenge power structures and foster more inclusive knowledge-production practices.

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## Appendix 1: Methodology, literature review / Section 1.

Main-section	Islamophobia and Academia			Global Scope		
Sub-Sections	Part I. “Space of Controversy: Research on Islamophobia in academic sites of knowledge production.”	Part II. “Self-identification: Positionality as a driving force of research on Islamophobia”	Part III. “Academic’s experiences: Islamophobia within the academy.”			
Inclusion criteria	[1] Only peer-reviewed journal articles between 2000-2023, [2] in English or Danish, [3] focusing on the academic field.					
Exclusion criteria	[1] All other sources, [2] all other languages, [3] focusing on other fields than the academic field, and for example, research focused on students in higher education.					
Search words	“Islamophobia” AND “academia”					
Search Portals	[1] EBSCO (LUP), [2] Google Scholar, [3] Roskilde University Library database					
Journals or Index’	Bibliography for Islamophobia Studies (Tinnes, 2022)					
Other Strategies	[1] Bibliography analysis.					
Culmination	<b>12</b> research articles	<b>8</b> research articles	<b>6</b> research articles			

## Appendix 2: Methodology, literature review / Section 2.

Main-section	The Danish academic site for critical deconstruction of knowledge					
Sub-Sections	Part I. “Autonomy and Academic Freedom in Danish Higher Education”	Part II. “Academic controversies with critical research”	Part III. “Islamophobia research”			
Inclusion criteria	[1] Peer-reviewed journal articles between 2000 and 2023, [2] in English, Danish, Swedish, or Norwegian, [3] focused on the concept of autonomy/ academic freedom in Denmark.	[1] Peer-reviewed journal articles between 2000 and 2023 and book chapters, [2] in English, Danish, Swedish, or Norwegian, [3] focused on academic controversies in the academic field in Denmark.	[1] Peer-reviewed journal articles between 2000 and 2023, [2] in English, Danish, Swedish, or Norwegian, [3] focused on empirical islamophobia research in Denmark.			
Exclusion criteria	[1] All other sources, [2] all other languages, [3] focused on other concepts.	[1] All other sources, [2] all other languages, [3] focused on other controversies.	[1] All other sources, [2] all other languages, [3] focused on other linguistic centres such as Muslims,			

			anti-Muslimism, anti-Muslim racism, racism etc.
Search words	<u>English</u> : (“university”, “academia”, “academic”, “higher education”) AND (“academic freedom”, “institutional autonomy”, “autonomy”, “academic autonomy”, “university autonomy”, “research autonomy”, “freedom of research”) AND (“Denmark”, “Danish”) <u>Danish</u> : (“Universitet”, “akademiet”, “akademi”) AND (“akademisk frihed”, “forskningsfrihed”) AND (“Danmark”, “dansk”)	Literature found peripherally from (Part 1), but not deemed relevant for (part 1). “academia”	<u>English</u> : (“islamophobia”, “Denmark”, “Danish”) <u>Danish</u> : (“Islamofobi”, “Danmark”)
Search Portals	[1] EBSCO (LUP), [2] Google Scholar, [3] Roskilde University Library database	[1] EBSCO (LUP), [2] Google Scholar, [3] Roskilde University Library database	[1] EBSCO (LUP), [2] Google Scholar, [3] Roskilde University Library database
Journals or Index’	NA	NA	Danish Journals [1] for example ‘The Scandinavian Journal of Islamic studies AND ‘Kvinder, Køn, og Forskning’
Other Strategies	[1] Bibliography analysis.	[1] Bibliography analysis, [2] “snowballing” from 1 <sup>st</sup> part, [3] “cited by” function in Google Scholar.	[1] Bibliography analysis, [2] “cited by” function in Google Scholar.
Culmination	<b>22</b> research articles	<b>22</b> research articles	<b>23</b> research articles

**Appendix 3:** Parliamentary debate on bill proposals (2017-2024) (first treatment) / Islam\*, Muslim\*

- The list includes the search outcome of the words Islam\* and Muslim\* in the Danish parliamentary debate in the first treatment of bill proposals between 2017-2024.
- The list includes the number of times these words were mentioned.
- The list does not include how many times other religious persons for example Christians or Jews were mentioned in the parliamentary debate on bill proposals during the period, nor other words related to Muslim religious practices in Denmark for example halal, burqa, and mosques.
- The list is compiled from the Danish Parliament's open-source database on bill proposals. See [Lovforslag / Folketinget \(ft.dk\)](https://lovforslag.folketinget.dk)

All bill proposals 2017-2024 (until 12.03.2024)	Parliamentary Debate on bill proposals, mentions of Islam/Muslim:	
<u>1659</u> bill proposals	Concerning at least <u>70</u> bill proposals	
	443 mentions of Islam*	344 mentions of Muslim*

Nr.	Title	Proposed by	Status	Collection	Islam	Muslim
L231	Forslag til lov om ændring af udlændingeloven. (Reform af reglerne om ægtefællesammenføring med nyt integrationskrav i stedet for tilknytningskravet, skærpet boligkrav m.v.).	Udlændinge- og integrationsminister Inger Støjberg (V)	Stadfæstet	2017-18	<b>0</b>	<b>1</b>
L222	Forslag til lov om indfødsrets meddelelse.	Udlændinge- og integrationsminister Inger Støjberg (V)	Stadfæstet	2017-18	<b>3</b>	<b>1</b>
L219	Forslag til lov om ændring af straffeloven. (Tildækningsforbud).	Justitsminister Søren Pape Poulsen (KF)	Stadfæstet	2017-18	<b>20</b>	<b>2</b>

L208	Forslag til lov om ændring af straffeloven og retsplejeloven. (Retsvirkninger af et foreløbigt forbud mod eller en opløsning af en forening).	Justitsminister Søren Pape Poulsen (KF)	Stadfæ stet	2017-18	<b>0</b>	<b>1</b>
L180	Forslag til lov om ændring af lov om ændring af udlændingeloven. (Ophævelse af bestemmelse om revision af reglerne om midlertidig beskyttelsesstatus for visse udlændinge).	Udlændinge- og integrationsmi nister Inger Støjberg (V)	Stadfæ stet	2017-18	<b>7</b>	<b>0</b>
L178	Forslag til lov om ændring af lov om friskoler og private grundskoler m.v. og lov om folkeskolen. (Bedre rammer for tilsyn med frie grundskoler m.v.).	Undervisnings minister Merete Riisager (LA)	Stadfæ stet	2017-18	<b>1</b>	<b>40</b>
L131	Forslag til lov om ændring af lov om friskoler og private grundskoler m.v. (Permanent tilskudsmodel for inklusion på frie grundskoler).	Undervisnings minister Merete Riisager (LA)	Stadfæ stet	2017-18	<b>0</b>	<b>9</b>
L128	Forslag til lov om ændring af lov om valg til menighedsråd. (Orienteringsmøde, valgforsamling og mulighed for afstemningsvalg m.v.).	Kirkeminister Mette Bock (LA)	Stadfæ stet	2017-18	<b>0</b>	<b>1</b>
L112	Forslag til lov om beskyttelse af kulturværdier i tilfælde af væbnet konflikt.	Kulturminister Mette Bock (LA)	Stadfæ stet	2017-18	<b>2</b>	<b>0</b>
L80	Forslag til lov om ændring af udlændingeloven. (Ny kvoteordning).	Udlændinge- og integrationsmi nister Inger Støjberg (V)	Stadfæ stet	2017-18	<b>2</b>	<b>0</b>
L19	Forslag til lov om trossamfund uden for folkekirken.	Kirkeminister Mette Bock (LA)	Stadfæ stet	2017-18	<b>1</b>	<b>2</b>



L218	Forslag til lov om ændring af lov om friskoler og private grundskoler m.v., lov om efterskoler og frie fagskoler og lov om private institutioner for gymnasiale uddannelser. (Øgede frihedsgrader, rammer for donationer og styrket tilsyn med de frie skoler m.v.).	Undervisningsminister Merete Riisager (LA)	Stadfæstet	2018-19	<b>1</b>	<b>11</b>
L152	Forslag til lov om ændring af udlændingeloven. (Skærper som følge af kriminalisering af psykisk vold).	Udlændinge- og integrationsminister Inger Støjberg (V)	Stadfæstet	2018-19	<b>5</b>	<b>0</b>
L140	Forslag til lov om ændring af udlændingeloven, integrationsloven, repatrieringsloven og forskellige andre love. (Videre adgang til inddragelse af opholdstilladelser for flygtninge, loft over antallet af familiesammenføringer, skærpet straf for overtrædelse af indrejseforbud og overtrædelse af opholds-, underretnings- og meldepligt, ydelsesnedsættelse for forsørgere m.v.).	Udlændinge- og integrationsminister Inger Støjberg (V)	Stadfæstet	2018-19	<b>1</b>	<b>0</b>
L81	Forslag til lov om indfødsrets meddelelse.	Udlændinge- og integrationsminister Inger Støjberg (V)	Stadfæstet	2018-2019	<b>0</b>	<b>2</b>
L80	Forslag til lov om ændring af lov om dansk indfødsret og lov om danskuddannelse til voksne udlændinge m.fl. (Henlæggelse til kommunalbestyrelserne af grundlovsceremonier, forhøjelse af	Udlændinge- og integrationsminister Inger Støjberg (V)	Stadfæstet	2018-19	<b>10</b>	<b>10</b>

	gebyr for ansøgning om dansk indfødsret ved naturalisation og fastsættelse af nærmere regler om udlændinges fravær i undervisning i dansk m.v.).					
L55	Forslag til lov om ændring af udlændingeloven. (Revision af reglerne om transportøransvar i forbindelse med midlertidig grænsekontrol ved indre Schengengrænser samt justering af de supplerende overførte betingelser for ægtefællesammenføring).	Udlændinge- og integrationsminister Inger Støjberg (V)	Delt	2018-19	<b>0</b>	<b>1</b>
L6	Forslag til lov om ændring af dagtilbudsloven. (Bedre fordeling i daginstitutioner).	Børne- og socialminister Mai Mercado (KF)	Stadfæstet	2018-19	<b>0</b>	<b>1</b>
L188	Forslag til lov om ændring af udlændingeloven. (Ny positivliste for faglærte og skærpet bødestraf for virksomheders brug af illegal arbejdskraft).	Udlændinge- og integrationsminister Mattias Tesfaye (S)	Delt	2019-20	<b>1</b>	<b>4</b>
L187	Forslag til lov om ændring af udlændingeloven. (Ny opholdsordning på baggrund af arbejdsmarkedstilknytning).	Udlændinge- og integrationsminister Mattias Tesfaye (S)	Stadfæstet	2019-20	<b>11</b>	<b>6</b>
L186	Forslag til lov om ændring af lov om danskuddannelse til voksne udlændinge m.fl. (Afskaffelse af deltagerbetaling og ændring af reglerne om depositum for danskuddannelse til udenlandske arbejdstagere, studerende m.fl.).	Udlændinge- og integrationsminister Mattias Tesfaye (S)	Stadfæstet	2019-20	<b>1</b>	<b>0</b>
L180	Forslag til lov om indfødsretsmeddelelse.	Udlændinge- og integrationsminister Mattias Tesfaye (S)	Stadfæstet	2019-20	<b>10</b>	<b>14</b>

		integrationsminister Mattias Teskaye (S)				
L163	Forslag til lov om ændring af dagtilbudsloven. (Ophævelse af adgang til dispensation fra regler om bedre fordeling i daginstitutioner).	Børne- og undervisningsminister Pernille Rosenkrantz- Theil (S)	Stadfæstet	2019-20	<b>0</b>	<b>1</b>
L130	Forslag til lov om ændring af straffeloven. (Initiativer mod fremmedkrigere og andre terrordømte).	Justitsminister Nick Hækkerup (S)	Delt	2019-20	<b>11</b>	<b>2</b>
L111	Forslag til lov om ændring af udlændingeloven. (Udvidelse af etableringskortordningen for nyuddannede udlændinge).	Udlændinge- og integrationsminister Mattias Teskaye (S)	Stadfæstet	2019-20	<b>0</b>	<b>1</b>
L92	Forslag til lov om ændring af lov om pas til danske statsborgere m.v. (Opretholdelse og styrkelse af indsats mod rekruttering til væbnede konflikter i udlandet samt modernisering af regler om gæsteprotokoller).	Justitsminister Nick Hækkerup (S)	Stadfæstet	2019-20	<b>32</b>	<b>0</b>
L83	Forslag til lov om ændring af lov om dansk indfødsret og lov om udenrigstjenesten. (Børns erhvervelse af statsborgerskab i områder med indrejse- og opholdsforbud, vandelskrav for bipersoner, fortabelse af dansk indfødsret og begrænsning af adgang til bistand fra udenrigstjenesten m.v.).	Udlændinge- og integrationsminister Mattias Teskaye (S)	Stadfæstet	2019-20	<b>16</b>	<b>0</b>

L45	Forslag til lov om et midlertidigt børnetilskud til visse forsørgere.	Beskæftigelsesminister Peter Hummelgaard (S)	Stadfæstet	2019-20	<b>0</b>	<b>2</b>
L43	Forslag til lov om ændring af udlændingeloven. (Afskaffelse af kravet om vellykket integration i sager om familiesammenføring med børn og indførelse af en frist på 3 måneder for indgivelse af ansøgning).	Udlændinge- og integrationsminister Mattias Tesfaye (S)	Stadfæstet	2019-20	<b>3</b>	<b>9</b>
L41	Forslag til lov om indfødsrets meddelelse.	Udlændinge- og integrationsminister Mattias Tesfaye (S)	Stadfæstet	2019-20	<b>8</b>	<b>8</b>
L38	Forslag til lov om ændring af lov om dansk indfødsret og udlændingeloven. (Fratagelse af statsborgerskab fra fremmedkrigere m.v.).	Udlændinge- og integrationsminister Mattias Tesfaye (S)	Stadfæstet	2019-20	<b>39</b>	<b>0</b>
L1	Forslag til finanslov for finansåret 2020.	Finansminister Nicolai Wammen (S)	Stadfæstet	2019-20	<b>1</b>	<b>0</b>
L230	Forslag til lov om ændring af lov om dansk indfødsret. (Frakendelse af statsborgerskab for visse former for alvorlig bandekriminalitet, som er til alvorlig skade for statens vitale interesser).	Udlændinge- og integrationsminister Mattias Tesfaye (S)	Stadfæstet	2020-21	<b>2</b>	<b>0</b>
L227	Forslag til lov om indfødsrets meddelelse.	Udlændinge- og integrationsminister Mattias Tesfaye (S)	Stadfæstet	2020-21	<b>1</b>	<b>18</b>

L189	Forslag til lov om ændring af straffeloven, lov om politiets virksomhed, retsplejeloven og udlændingeloven. (Forbud mod deltagelse i nattelivet, tryghedsskabende opholdsforbud, udvidet adgang til beslaglæggelse af værdigenstande og udvisning af udlændinge dømt for vanvidskørsel m.v.).	Justitsminister Nick Hækkerup (S)	Delt	2020-21	<b>0</b>	<b>1</b>
L185	Forslag til lov om ændring af udlændingeloven og lov om Danmarks tiltrædelse af Schengenkonventionen. (Gennemførelse af forordning om oprettelse af et europæisk system vedrørende rejseinformation og rejsetilladelse (ETIAS), forordning om oprettelse af et ind- og udrejsesystem (EES) og forordninger om oprettelse, drift og brug af Schengeninformationssystemet (SIS) på områderne for henholdsvis ind- og udrejsekontrol og politisamarbejde og strafferetligt samarbejde og om brug af SIS i forbindelse med tilbagesendelse af tredjelandstatsborgere med ulovligt ophold m.v.).	Udlændinge- og integrationsmi- nister Mattias Tesfaye (S)	Stadfæ- stet	2020-21	<b>1</b>	<b>0</b>
L154	Forslag til lov om ændring af straffeloven. (Strafskærpelse for forbrydelser med baggrund i offerets handicap).	Justitsminister Nick Hækkerup (S)	Stadfæ- stet	2020-21	<b>2</b>	<b>0</b>
L126	Forslag til lov om ændring af straffeloven, lov om pas til danske statsborgere m.v. og	Udlændinge- og integrationsmi	Delt	2020-21	<b>23</b>	<b>7</b>

	udlændingeloven. (Styrket indsats mod negativ social kontrol m.v.).	nister Mattias Tesfaye (S)				
L111	Forslag til lov om ændring af lov om våben og eksplosivstoffer m.v. (Tilbagerulning af pebersprayordningen, udenlandske civile statsmyndigheders adgang til at bære og ind- og udføre visse våben og fastsættelse af supplerende bestemmelser til forordning (EU) 2019/1148 af 20. juni 2019 om markedsføring og anvendelse af udgangsstoffer til eksplosivstoffer m.v.).	Justitsminister Nick Hækkerup (S)	Delt	2020-21	<b>0</b>	<b>1</b>
L81	Forslag til lov om forbud mod modtagelse af donationer fra visse fysiske og juridiske personer.	Udlændinge- og integrationsminister Mattias Tesfaye (S)	Stadfæstet	2020-21	<b>58</b>	<b>16</b>
L73	Forslag til lov om indfødsrets meddelelse.	Udlændinge- og integrationsminister Mattias Tesfaye (S)	Stadfæstet	2020-21	<b>7</b>	<b>8</b>
L45	Forslag til lov om ændring af lov om ændring af dansk indfødsret og udlændingeloven. (Ophævelse af solnedgangsklausul).	Udlændinge- og integrationsminister Mattias Tesfaye (S)	Stadfæstet	2020-21	<b>12</b>	<b>2</b>
L23	Forslag til lov om ændring af straffeloven og forskellige andre love. (Selvstændig bestemmelse om angreb med genstand på personer i offentlig tjeneste og skærpelse af straffen for forsætlig fareforvoldelse).	Justitsminister Nick Hækkerup (S)	Stadfæstet	2020-21	<b>0</b>	<b>1</b>

L190	Forslag til lov om indfødsrets meddelelse.	Udlændinge- og integrationsminister Mattis Tesfaye (S)	Stadfæstet	2021-22	<b>5</b>	<b>7</b>
L189	Forslag til lov om ændring af udlændingeloven, lov om danskuddannelse til voksne udlændinge m.fl., hjemrejseloven og lov om fuldbyrdelse af straf m.v. (Indskrænkning af retten til at drive virksomhed i visse tilfælde ved overtrædelse af reglerne om beskæftigelse af udlændinge, hurtig jobstart for kandidatdimittender, prøvelse af udvisning, afskaffelse af klippekortet for selvforsørgede kursister, ophævelse af muligheden for forlængelse af opholdstilladelse for greencardhavere og optimering af Startup Denmark m.v.).	Udlændinge- og integrationsminister Mattis Tesfaye (S)	Delt	2021-22	<b>2</b>	<b>0</b>
L188	Forslag til lov om ændring af udlændingeloven. (Styrket international rekruttering på rimelige arbejdsvilkår og målrettet mangel på arbejdskraft).	Udlændinge- og integrationsminister Mattis Tesfaye (S)	3. beh./Forkastet	2021-22	<b>0</b>	<b>14</b>
L186	Forslag til lov om ændring af lov om integrationsgrunduddannelse (igu) og lov om Arbejdsgivernes Uddannelsesbidrag. (Videreførelse af igu-ordningen, mulighed for igu-forløb for personer med opholdstilladelse efter lov om midlertidig opholdstilladelse til personer, der i Afghanistan har bistået danske myndigheder m.v., og videreførelse af egu-fgu-bonusordningen).	Udlændinge- og integrationsminister Mattis Tesfaye (S)	Stadfæstet	2021-22	<b>0</b>	<b>3</b>

L185	Forslag til lov om ændring af udlændingeloven. (Ændring af reglerne om bortfald af opholdstilladelser ved genopdragelsesrejser m.v. og ændring af reglerne om adgang til familiesammenføring for personer med midlertidig beskyttelsesstatus).	Udlændinge- og integrationsminister Mattias Tesfaye (S)	Stadfæstet	2021-22	2	2
L169	Forslag til lov om ændring af lov om midlertidig opholdstilladelse til personer, der er fordrevet fra Ukraine, lov om individuel boligstøtte, lov om børnetilskud og forskudsvis udbetaling af børnebidrag og integrationsloven. (Kommunal indkvartering og forplejning og tilpasning af regler på integrationsområdet, børne- og undervisningsområdet, social- og ældreområdet, indenrigs- og boligområdet og sundhedsområdet som følge af modtagelse af personer, der er fordrevet fra Ukraine).	Udlændinge- og integrationsminister Mattias Tesfaye (S)	Stadfæstet	2021-22	0	1
L166	Forslag til lov om supplerende bestemmelser til forordning om håndtering af udbredelsen af terrorrelateret indhold online.	Justitsminister Nick Hækkerup (S)	Stadfæstet	2021-22	1	0
L164	Forslag til lov om ændring af lov om sikring af kulturværdier i Danmark. (Straf m.v. for indførsel af ulovligt udførte kulturgenstande).	Kulturminister Ane Halsboe-Jørgensen (S)	Stadfæstet	2021-22	1	0
L157	Forslag til lov om ændring af lov om institutioner for almengymnasiale uddannelser og almen voksenuddannelse m.v., lov om institutioner for erhvervsrettet uddannelse, lov om private	Børne- og undervisningsminister Pernille Rosenkrantz-Theil (S)	Stadfæstet	2021-22	0	2



	institutioner for gymnasiale uddannelser og lov om de gymnasiale uddannelser. (Kapacitetsfastsættelse og elevfordeling på de gymnasiale ungdomsuddannelser).					
L145	Forslag til lov om midlertidig opholdstilladelse til personer, der er fordrevet fra Ukraine.	Udlændinge- og integrationsminister Mattias Tesfaye (S)	Stadfæstet	2021-22	<b>0</b>	<b>17</b>
L127	Forslag til lov om ændring af lov om dansk indfødsret. (Frakendelse af statsborgerskab for strafbare forhold, som er til alvorlig skade for statens vitale interesser, m.v.).	Udlændinge- og integrationsminister Mattias Tesfaye (S)	Stadfæstet	2021-22	<b>1</b>	<b>2</b>
L125	Forslag til lov om ændring af lov om ændring af straffeloven. (Ophævelse af revisionsbestemmelse vedrørende kriminalisering af udtrykkelig billigelse af visse strafbare handlinger som led i religiøs oplæring).	Justitsminister Nick Hækkerup (S)	Stadfæstet	2021-22	<b>2</b>	<b>2</b>
L113	Forslag til lov om ændring af udlændingeloven, straffeloven, lov om aktiv socialpolitik, repatrieringsloven og forskellige andre love. (Initiativer til beskyttelse af børn imod vold og negativ social kontrol, indførelse af regler om fleksibel udbetaling af hjælp til repatriering og hjemrejsestøtte m.v.).	Udlændinge- og integrationsminister Mattias Tesfaye (S)	Stadfæstet	2021-22	<b>1</b>	<b>0</b>
L100	Forslag til lov om udvandring.	Kristian Thulesen Dahl (DF), Pia	3. beh. /Forkastet	2021-22	<b>2</b>	<b>6</b>

		Kjærsgaard (DF), Marie Krarup (DF), Morten Messerschmidt (DF), Peter Skaarup (DF)				
L56	Forslag til lov om indfødsretsmeddelelse.	Udlændinge- og integrationsminister Mattias Tesfaye (S)	Stadfæstet	2021-22	<b>3</b>	<b>6</b>
L43	Forslag til lov om midlertidig opholdstilladelse til personer, der i Afghanistan har bistået danske myndigheder m.v.	Udlændinge- og integrationsminister Mattias Tesfaye (S)	Stadfæstet	2021-22	<b>3</b>	<b>4</b>
L42	Forslag til lov om ændring af lov om dansk indfødsret og ophævelse af lov om indfødsretsprøven af 2015. (Afskaffelse af erklæringsadgangen for naturaliserede nordiske statsborgere mellem 18 og 23 år, adgang for børn af dansksindede sydslesvigere til at blive danske statsborgere som biperson, spørgsmål om danske værdier i en indfødsretsprøve, bemyndigelse til at fastsætte nærmere regler om udveksling af håndtryk ved en grundlovsceremoni og forhøjelse af gebyret, der betales ved indgivelse af en ansøgning om dansk statsborgerskab ved naturalisation).	Udlændinge- og integrationsminister Mattias Tesfaye (S)	Delt	2021-22	<b>0</b>	<b>1</b>
L23	Forslag til lov om ændring af lov om almene boliger m.v., lov om leje af almene boliger og lov om	Indenrigs- og boligminister	Stadfæstet	2021-22	<b>0</b>	<b>2</b>

	kommunal anvisningsret. (Indførelse af forebyggelsesområder, ny terminologi, aftalt anvisningsret til private lejemål, bytte og fremleje i udsatte boligområder m.v.).	Kaare Dybvad Bek (S)				
L18	Forslag til lov om ændring af lov om ligestilling af kvinder og mænd, lov om forbud mod forskelsbehandling på arbejdsmarkedet m.v., straffeloven og forskellige andre love. (Styrket beskyttelse af lgbti-personer mod forskelsbehandling, hadforbrydelser og hadefulde ytringer og beskyttelse af personer med handicap mod hadefulde ytringer).	Minister for ligestilling Peter Hummelgaard (S)	Stadfæstet	2021-22	<b>2</b>	<b>0</b>
L105	Forslag til lov om ændring af straffeloven. (Udvidelse af anvendelsesområdet for tildækningsforbuddet).	Alex Ahrendtsen (DF), Pia Kjærsgaard (DF), Peter Kofod (DF), Morten Messersmidt (DF), Nick Zimmermann (DF)	Bortfaldet	2022-23	<b>1</b>	<b>3</b>
L59	Forslag til lov om kompensation til naboer omkring Udrejsecenter Kærshovedgård.	Udlændinge- og integrationsminister Kaare Dybvad Bek (S)	Stadfæstet	2022-23	<b>1</b>	<b>0</b>
L46	Forslag til lov om ændring af udlændingeloven. (Styrket international rekruttering).	Udlændinge- og integrationsminister Kaare	Stadfæstet	2022-23	<b>3</b>	<b>4</b>

		Dybvad Bek (S)				
L33	Forslag til lov om indfødsrets meddelelse.	Udlændinge- og integrationsminister Kaare Dybvad Bek (S)	Stadfæstet	2022-23	<b>5</b>	<b>0</b>
L65	Forslag til lov om ændring af straffeloven. (Forbud mod utilbørlig behandling af skrifter med væsentlig religiøs betydning for et anerkendt trossamfund).	Justitsminister Peter Hummelgaard (S)	Stadfæstet	2023-24	<b>69</b>	<b>55</b>
L61	Forslag til lov om indfødsrets meddelelse.	Udlændinge- og integrationsminister Kaare Dybvad Bek (S)	Stadfæstet	2023-24	<b>43</b>	<b>30</b>
L41	Forslag til lov om ændring af lov om midlertidig opholdstilladelse til personer, der i Afghanistan har bistået danske myndigheder m.v. (Forlængelse af Afghanistanstærloven).	Udlændinge- og integrationsminister Kaare Dybvad Bek (S)	Stadfæstet	2023-24	<b>2</b>	<b>0</b>
L15	Forslag til lov om ændring af taxiloven. (Mulighed for at undtage visse øer fra lovens anvendelsesområde).	Transportminister Thomas Danielsen (V)	Stadfæstet	2023-24	<b>2</b>	<b>0</b>

**Appendix 4:** Resolution proposals (2017-2024) (title) / Direct symbolic belonging to Islam and Muslims

- The list includes direct mentions in the title of the resolution of symbolic belonging to Islam and Muslims for example religious symbols, prayer rooms, mosques, headscarves, and halal products.
- The list does not include indirect resolutions affecting Muslims, for example, resolutions linguistically focused on immigrants, migrants, non-westerners etc.
- Thus, the list is not exhaustive of all resolution proposals in Denmark between 2017-2024 related to Islam and Muslims.
- The list is compiled from the Danish Parliament's open-source database on resolution proposals. See [Beslutningsforslag / Folketinget \(ft.dk\)](https://www.ft.dk/da/indhold/indstilling/indstilling-til-folketinget)

All resolution proposals 2017-2024 (until 12.03.2024)	Direct: Symbolic belonging to Islam and Muslims
1323 resolution proposals	Concerning at least 38 resolution proposals

Nr.	Titel	Proposed by	Status	Collection
B58	Forslag til folketingsbeslutning om forbud mod brug af markante religiøse symboler for elever og undervisere i folkeskolen.	Martin Henriksen (DF), Pernille Bendixen (DF), Kristian Thulesen Dahl (DF), Søren Espersen (DF), Marie Krarup (DF), Christian Langballe (DF), Peter Kofod (DF), Peter Skaarup (DF)	Forkastet	2017-18
B57	Forslag til folketingsbeslutning om forbud mod bederum på offentlige uddannelsesinstitutioner.	Marie Krarup (DF), Alex Ahrendtsen (DF), Tilde Bork (DF), Jens Henrik Thulesen Dahl (DF), Kristian Thulesen Dahl (DF), Søren Espersen (DF), Marlene Harpsøe (DF), Peter Skaarup (DF), Dorthe Ullemose (DF)	Forkastet	2017-18

B31	Forslag til folketingsbeslutning om, at borgere ikke må bære hovedbeklædning på deres kørekortfoto af religiøse grunde.	Kim Christiansen (DF), Henrik Brodersen (DF), Kristian Thulesen Dahl (DF), Mette Hjerminde Dencker (DF), Søren Espersen (DF), Claus Kvist Hansen (DF), Merete Dea Larsen (DF), Jan Erik Messmann (DF), Peter Skaarup (DF)	Bortfaldet	2017-18
B1	Forslag til folketingsbeslutning om forbud mod maskering og heldækkende beklædning i det offentlige rum.	Martin Henriksen (DF), Kristian Thulesen Dahl (DF), Søren Espersen (DF), Marie Krarup (DF), Christian Langballe (DF), Merete Dea Larsen (DF), Morten Marinus (DF), Peter Kofod (DF), Peter Skaarup (DF)	Bortfaldet	2017-18
B145	Forslag til folketingsbeslutning om forbud mod markante religiøse symboler og religiøs beklædning for ansatte med direkte borgerkontakt.	Martin Henriksen (DF), Alex Ahrendtsen (DF), Pernille Bendixen (DF), Kristian Thulesen Dahl (DF), Karina Due (DF), Søren Espersen (DF), Marie Krarup (DF), Christian Langballe (DF), Peter Skaarup (DF), Dorthe Ullemose (DF)	Bortfaldet	2018-19
B36	Forslag til folketingsbeslutning om forbud for alle offentligt ansatte mod at bære religiøs hovedbeklædning på arbejde.	Martin Henriksen (DF), Alex Ahrendtsen (DF), Pernille Bendixen (DF), Kristian Thulesen Dahl (DF), Karina Due (DF), Søren Espersen (DF), Marie Krarup (DF), Christian Langballe (DF), Peter Skaarup (DF), Dorthe Ullemose (DF)	2. beh./ Forkastet	2018-19

B14	Forslag til folketingsbeslutning om forbud mod Masjid Al-Faruq-moskeen på Nørrebro.	Martin Henriksen (DF), Alex Ahrendtsen (DF), Kristian Thulesen Dahl (DF), Karina Due (DF), Christian Langballe (DF), Peter Skaarup (DF)	2. beh./ Forkastet	2018-19
B9	Forslag til folketingsbeslutning om indførelse af 18-årsmindstealder for omskæring af raske børn (borgerforslag).	Peter Skaarup (DF), Pernille Skipper (EL), Christina Egelund (LA), Carolina Magdalene Maier (ALT), Sofie Carsten Nielsen (RV), Karsten Hønge (SF), Anders Johansson (KF)	Bortfaldet	2018-19
B185	Forslag til folketingsbeslutning om forbud mod højtalerforstærket bønnekald og lignende religiøse ytringer i det offentlige rum.	Mads Fuglede (V), Marie Krarup (DF), Marcus Knuth (KF), Pernille Vermund (NB)	2. beh./ Forkastet	2019-20
B174	Forslag til folketingsbeslutning om forbud mod muslimsk bønnekald i det offentlige rum.	Pernille Vermund (NB), Peter Seier Christensen (NB), Lars Boje Mathiesen (NB), Mette Thiesen (NB)	Bortfaldet	2019-20
B105	Forslag til folketingsbeslutning om forbud mod at anvende halalcertificeret kød i offentlige institutioner.	Mette Thiesen (NB), Peter Seier Christensen (NB), Lars Boje Mathiesen (NB), Pernille Vermund (NB)	Bortfaldet	2019-20
B102	Forslag til folketingsbeslutning om at indføre en mærkningsordning for halalcertificeret kød.	Pernille Vermund (NB), Peter Seier Christensen (NB), Lars Boje Mathiesen (NB), Mette Thiesen (NB)	Bortfaldet	2019-20
B84	Forslag til folketingsbeslutning om at fjerne tilskuddet til friskoler baseret på islamiske værdier.	Mette Thiesen (NB), Peter Seier Christensen (NB), Lars Boje Mathiesen (NB), Pernille Vermund (NB)	Bortfaldet	2019-20
B77	Forslag til folketingsbeslutning om at fjerne anerkendelsen af muslimske trossamfund i Danmark.	Pernille Vermund (NB), Peter Seier Christensen (NB), Lars Boje Mathiesen (NB), Mette Thiesen (NB)	2. beh./ Forkastet	2019-20
B62	Forslag til folketingsbeslutning om at indføre mulighed for at fravælge	Pia Kjærsgaard (DF), René Christensen (DF), Kristian	2. beh./ Forkastet	2019-20

	halalprodukter og sikre større viden om effekterne af halalafgifter.	Thulesen Dahl (DF), Søren Espersen (DF), Marie Krarup (DF), Peter Skaarup (DF)		
B261	Forslag til folketingsbeslutning om at undersøge det juridiske grundlag for at lukke moskéer og andre religiøse foreninger, der opfordrer til vold, udviser ekstremistisk adfærd eller forstyrrer den offentlige orden.	Marcus Knuth (KF), Brigitte Klitskov Jerkel (KF), Søren Pape Poulsen (KF)	2. beh./ Forkastet	2020-21
B167	Forslag til folketingsbeslutning om stop for skattefradrag for udgifter til halalkontrol og halalcertificeringer.	René Christensen (DF), Liselott Blixt (DF), Kristian Thulesen Dahl (DF), Dennis Flydtkjær (DF), Morten Messerschmidt (DF), Hans Kristian Skibby (DF), Peter Skaarup (DF)	2. beh./ Forkastet	2020-21
B150	Forslag til folketingsbeslutning om at kriminalisere religiøse fatwaer, der opfordrer til strafbare forhold.	Peter Skaarup (DF), Karina Adsbøl (DF), Kristian Thulesen Dahl (DF), Morten Messerschmidt (DF)	2. beh./ Forkastet	2020-21
B149	Forslag til folketingsbeslutning om, at lovforslag om indfødsrets meddelelse suppleres med oplysning om ansøgenes religiøse tilhørsforhold.	Marie Krarup (DF), Liselott Blixt (DF), René Christensen (DF), Kristian Thulesen Dahl (DF), Morten Messerschmidt (DF), Peter Skaarup (DF)	2. beh./ Forkastet	2020-21
B86	Forslag til folketingsbeslutning om at fjerne tilskuddet til friskoler baseret på islamiske værdier.	Mette Thiesen (NB), Peter Seier Christensen (NB), Lars Boje Mathiesen (NB), Pernille Vermund (NB)	1. beh./ henvist til udvalg	2020-21
B76	Forslag til folketingsbeslutning om at indføre en mærkningsordning for halalcertificeret kød.	Peter Seier Christensen (NB), Lars Boje Mathiesen (NB), Mette Thiesen (NB), Pernille Vermund (NB)	2. beh./ Forkastet	2020-21
B68	Forslag til folketingsbeslutning om forbud mod at anvende halalcertificeret kød i offentlige institutioner.	Pernille Vermund (NB), Peter Seier Christensen	2. beh./ Forkastet	2020-21



		(NB), Lars Boje Mathiesen (NB), Mette Thiesen (NB)		
B47	Forslag til folketingsbeslutning om forbud mod at bære islamisk tørklæde i offentlige institutioner.	Marie Krarup (DF), Liselott Blixt (DF), René Christensen (DF), Kristian Thulesen Dahl (DF), Pia Kjærsgaard (DF), Morten Messerschmidt (DF), Peter Skaarup (DF)	2. beh./ Forkastet	2020-21
B36	Forslag til folketingsbeslutning om ret til at bære religiøse symboler i forsvaret, beredskabet og politiet.	Sikandar Siddique (UFG), Uffe Elbæk (UFG), Susanne Zimmer (UFG)	Bortfaldet	2020-21
B2	Forslag til folketingsbeslutning om at opdatere skolesikkerhedsberedskabsplanerne og udarbejde læringsforløb om Muhammedkrisen til brug i undervisningen i folkeskolen.	Mette Thiesen (NB), Ellen Trane Nørby (V), Alex Ahrendtsen (DF), Mai Mercado (KF), Henrik Dahl (LA)	2. beh./ Forkastet	2021-22
B1	Forslag til folketingsbeslutning om at opdatere skolesikkerhedsberedskabsplanerne og udarbejde undervisningsforløb om Muhammedkrisen til brug i undervisningen i folkeskolen.	Mette Thiesen (NB), Ellen Trane Nørby (V), Jacob Mark (SF), Mai Mercado (KF), Alex Ahrendtsen (DF), Henrik Dahl (LA)	Bortfaldet	2022-23
B84	Forslag til folketingsbeslutning om at begrænse indvandring fra muslimske lande mest muligt.	Pia Kjærsgaard (DF), Alex Ahrendtsen (DF), Mikkel Bjørn (DF), Peter Kofod (DF), Morten Messerschmidt (DF), Mette Thiesen (DF), Nick Zimmermann (DF)	Bortfaldet	2022-23
B59	Forslag til folketingsbeslutning om stop for optagelse af muslimske lande i EU.	Morten Messerschmidt (DF), Alex Ahrendtsen (DF), Mikkel Bjørn (DF), Pia Kjærsgaard (DF), Peter Kofod (DF), Mette Thiesen (DF), Nick Zimmermann (DF)	2. beh./ Forkastet	2022-23

B51	Forslag til folketingsbeslutning om at forbyde muligheden for at opdele svømmehaller på baggrund af køn.	Pia Kjærsgaard (DF), Alex Ahrendtsen (DF), Mikkel Bjørn (DF), Peter Kofod (DF), Morten Messerschmidt (DF), Mette Thiesen (DF), Nick Zimmermann (DF)	2. beh./ Forkastet	2022-23
B48	Forslag til folketingsbeslutning om at indføre forbud mod brug af hovedtørklæde for piger i grundskolen.	Peter Skaarup (DD), Susie Jessen (DD), Inger Støjberg (DD)	2. beh./ Forkastet	2022-23
B33	Forslag til folketingsbeslutning om at forbyde offentlige institutioner at servere halalcertificerede produkter.	Pia Kjærsgaard (DF), Alex Ahrendtsen (DF), Mikkel Bjørn (DF), Peter Kofod (DF), Morten Messerschmidt (DF), Mette Thiesen (DF), Nick Zimmermann (DF)	2. beh./ Forkastet	2022-23
B32	Forslag til folketingsbeslutning om at forbyde at opføre stormoskéer.	Pia Kjærsgaard (DF), Alex Ahrendtsen (DF), Mikkel Bjørn (DF), Peter Kofod (DF), Morten Messerschmidt (DF), Mette Thiesen (DF), Nick Zimmermann (DF)	Bortfaldet	2022-23
B31	Forslag til folketingsbeslutning om at forbyde offentligt ansatte at bære islamiske tørklæder i arbejdstiden.	Pia Kjærsgaard (DF), Alex Ahrendtsen (DF), Mikkel Bjørn (DF), Peter Kofod (DF), Morten Messerschmidt (DF), Mette Thiesen (DF), Nick Zimmermann (DF)	2. beh./ Forkastet	2022-23
B18	Forslag til folketingsbeslutning om at opdatere skolesikkerhedsberedskabsplanerne og udarbejde undervisningsforløb om Muhammedkrisen til brug i undervisningen i folkeskolen.	Mette Thiesen (UFG), Jacob Mark (SF), Karina Adsbøl (DD), Helena Artmann Andresen (LA), Lise Bertelsen (KF), Alex Ahrendtsen (DF), Mikkel Bjørn (NB)	2. beh./ Forkastet	2022-23

B8	Forslag til folketingsbeslutning om at indføre et forbud for elever og ansatte mod at bære islamisk tørklæde i grundskolen.	Pia Kjærsgaard (DF), Alex Ahrendtsen (DF), Peter Kofod (DF), Morten Messerschmidt (DF), Nick Zimmermann (DF)	2. beh./ Forkastet	2022-23
B110	Forslag til folketingsbeslutning om at fjerne den officielle anerkendelse af Det Islamiske Trossamfund.	Mikkel Bjørn (DF), Alex Ahrendtsen (DF), Pia Kjærsgaard (DF), Peter Kofod (DF), Morten Messerschmidt (DF), Mette Thiesen (DF), Nick Zimmermann (DF)	Fremsat	2023-24
B35	Forslag til folketingsbeslutning om at ophæve alle regler begrundet i særhensyn til islam.	Pia Kjærsgaard (DF), Alex Ahrendtsen (DF), Mikkel Bjørn (DF), Peter Kofod (DF), Morten Messerschmidt (DF), Mette Thiesen (DF), Nick Zimmermann (DF)	1 beh./ henvist til udvalg	2023-24
B27	Forslag til folketingsbeslutning om at give mulighed for at fravælge halalcertificerede produkter i offentlige institutioner.	Pia Kjærsgaard (DF), Alex Ahrendtsen (DF), Mikkel Bjørn (DF), Peter Kofod (DF), Morten Messerschmidt (DF), Mette Thiesen (DF), Nick Zimmermann (DF)	1 beh./ henvist til udvalg	2023-24

## Appendix 5: Empirical Data Sample 1 / Journal Article

- The list includes the sampled empirical material of peer-reviewed journal articles sorted alphabetically, and affiliated university, citation score, written language, and theme of regulation.
- The citation score was sampled on 01.04.2024 on Google Scholar.
- Abbreviations: Eng. = English, Da. = Danish.

Nr.	Reference (A-Z)	Affiliation	Citation score	Language	Theme
1.	Andersen, H. S. (2020). Etnisk segregation – årsager og betydning for udsatte boligområder. <i>Samfundsøkonomen</i> , 3, 55–64.	AAU	0	Da.	Housing
2.	Andersen, P. K., McGowan, M. K., Mouritzen, L., & Samson, K. (2020). Radical Softness Artistic methodology of encountering the “other.” <i>PARSE</i> , 10, 1–23. <a href="https://parsejournal.com/article/radical-softness/?fbclid=IwAR2NtWBMWijs5ybuP26_vGSqrRa6CIQyACje0tuOHDNcJnzCOEn5JHqQlKE">https://parsejournal.com/article/radical-softness/?fbclid=IwAR2NtWBMWijs5ybuP26_vGSqrRa6CIQyACje0tuOHDNcJnzCOEn5JHqQlKE</a>	RUC	0	Eng.	Citizenship; burqa/niqab; housing
3.	Andreassen, R., & Siim, B. (2010). Debatter og reguleringer af muslimske tørklæder – populisme og symboler. <i>Tidsskriftet Politik</i> , 13, 4(12), 15–24.	AAU	5	Da.	Hijab; burqa/niqab
4.	Bach, J. S. (2019). Demolition Blues. Resistance Against Demolition Plans in a Danish Disadvantaged Affordable Housing Estate Demolition Blues. <i>Archivio Antropologico Mediterraneo</i> , 21(2), 1–15.	AU	9	Eng.	Housing
5.	Bach, J. S., & Schneidermann, N. (2022). Moral urban citizenship and the youth problem in a Danish ghetto. <i>Journal of Organizational Ethnography</i> , 11(1), 20–34. <a href="https://doi.org/10.1108/JOE-12-2020-0055">https://doi.org/10.1108/JOE-12-2020-0055</a>	AU	1	Eng.	Housing
6.	Bille, L. (2009). Denmark. <i>European Journal of Political Research</i> , 48(7–8), 945–950. <a href="https://doi.org/10.1111/j.1475-6765.2009.01855.x">https://doi.org/10.1111/j.1475-6765.2009.01855.x</a>	KU	3	Eng.	Hijab
7.	Birk, R. H., & Arp Fallov, M. (2021). Between a rock and a hard place: State-led territorial stigmatization, informal care practices and the interstitiality of local community workers in Denmark. <i>Community</i>	AAU	13	Eng.	Housing

	<i>Development Journal</i> , 56(2), 266–282. <a href="https://doi.org/10.1093/cdj/bsaa039">https://doi.org/10.1093/cdj/bsaa039</a>				
8.	Birk, R. H., & Elmholdt, K. T. (2020). Making space with data: Data politics, statistics and urban governance in Denmark. <i>STS Encounters: Special Issue</i> , 11(1), 141–168. <a href="http://www.grunddata.dk">www.grunddata.dk</a>	AAU	2	Eng.	Housing
9.	Brodersen, M., & Øland, T. (2023). Gendered racism: The emancipation of “Muslim” and “immigrant” women in Danish welfare politics and professionalism. <i>Kvinder, Køn &amp; Forskning</i> , 35(2), 130–146. <a href="https://orcid.org/0000-0002-1286-9032">https://orcid.org/0000-0002-1286-9032</a>	KU	0	Eng.	Hijab; housing
10.	Carstensen, T. A., Skytt-Larsen, C. B., Busck, A. G., & Søraa, N. G. (2022). Constructing Common Meeting Places: A Strategy for Mitigating the Social Isolation of Disadvantaged Neighbourhoods? <i>Urban Planning</i> , 7(4), 486–498. <a href="https://doi.org/10.17645/up.v7i4.5821">https://doi.org/10.17645/up.v7i4.5821</a>	KU	0	Eng.	Housing
11.	Carvalho, S. B. de, Fanni, M., Kajita, H. S., Mack., J., Mattsson, H., Riesto, S., & Schalk, M. (2024). “You can simply say no” Narrating the effects and effects of Danish and Swedish housing in crisis. <i>Radical Housing Journal</i> , 6(1), 9–28. <a href="https://radicalhousingjournal.org/wp-content/uploads/2024/01/RHJ_Issue-">https://radicalhousingjournal.org/wp-content/uploads/2024/01/RHJ_Issue-</a>	KU	0	Eng	Housing
12.	Christensen, H. R., Høeg, I. M., Kühle, L., & Nordin, M. (2019). Rooms of Silence at Three Universities in Scandinavia. <i>Sociology of Religion</i> , 80(3), 299–322. <a href="https://doi.org/10.1093/socrel/sry040">https://doi.org/10.1093/socrel/sry040</a>	AU	26	Eng.	Prayer
13.	Eriksson, B., & Nielsen, A. M. W. (2022). Changing Gellerup park: Political interventions and aesthetic engagement in an exposed social housing area in Denmark. <i>The Nordic Journal of Aesthetics</i> , 64, 76–98.	AU, AAU	1	Eng.	Housing
14.	Eriksson, B., & Sørensen, A. S. (2021). Public art projects in exposed social housing areas in Denmark – dilemmas and potentials. <i>Journal of Aesthetics &amp; Culture</i> , 13(1). <a href="https://doi.org/10.1080/20004214.2021.1972527">https://doi.org/10.1080/20004214.2021.1972527</a>	AU, SDU	5	Eng.	Housing

15.	Fallov, M. A., & Birk, R. H. (2020). Translating Inclusion. <i>Space and Culture</i> , 23(4), 536–547. <a href="https://doi.org/10.1177/1206331218800237">https://doi.org/10.1177/1206331218800237</a>	AAU	12	Eng.	Housing
16.	Fallov, M. A., & Birk, R. H. (2022). "The 'Ghetto' strikes back: resisting welfare sanctions and stigmatizing categorizations in marginalized residential areas in Denmark". <i>Nordic Social Work Research</i> , 12(2), 217–228. <a href="https://doi.org/10.1080/2156857X.2021.1937289">https://doi.org/10.1080/2156857X.2021.1937289</a>	AAU	14	Eng.	Housing
17.	Fischer, J. (2022). Material Muslim Authority: Danish Debates about Religious Markets. <i>Journal of Muslims in Europe</i> , 11(1), 106–123. <a href="https://doi.org/10.1163/22117954-bja10044">https://doi.org/10.1163/22117954-bja10044</a>	RUC	1	Eng.	Halal (food)
18.	Frandsen, M. S., & Hansen, J. V. (2020). Parallelsamfundspakkens genealogi. <i>Dansk Sociologi</i> , 31(1), 10–29.	RUC	27	Da.	Housing
19.	Gulis, G., Safi, M., & Linde, D. S. (2022). Rapid health impact assessment of a Danish policy document: One Denmark without Parallel Societies: No Ghettos in 2030. <i>Journal of Public Health</i> , 30(4), 983–989. <a href="https://doi.org/10.1007/s10389-020-01375-z">https://doi.org/10.1007/s10389-020-01375-z</a>	SDU	5	Eng.	Housing
20.	Haarder, J. H. (2020). A Precariat as Place: A Literary History of the Danish Ghetto. <i>Scandinavia: An International Journal of Scandinavian Studies</i> , 59(2), 29–50. <a href="https://www.scandinavica.net/article/18832-the-">https://www.scandinavica.net/article/18832-the-</a>	SDU	4	Da.	Housing
21.	Haarder, J. H. (2021). Ghettoen svarer igen. <i>Passage - Tidsskrift for Litteratur Og Kritik</i> , 36(85), 81–97. <a href="https://doi.org/10.7146/pas.v36i85.127976">https://doi.org/10.7146/pas.v36i85.127976</a>	SDU	1	Da.	Housing
22.	Haller, M. B., Kolind, T., Hunt, G., & Søgaaard, T. F. (2020). Experiencing police violence and insults: narratives from ethnic minority men in Denmark. <i>Nordic Journal of Criminology</i> , 21(2), 170–185. <a href="https://doi.org/10.1080/2578983X.2020.1839712">https://doi.org/10.1080/2578983X.2020.1839712</a>	AU	15	Eng.	Housing
23.	Hansen, C. S. (2019). Countering Spatial Alienation: Social Work in a Stigmatised Neighbourhood in Copenhagen, Denmark. <i>Social Work &amp; Society</i> , 17(1), 1–13. <a href="http://nbn-resolving.de/urn:nbn:de:hbz:464-sws-1808">http://nbn-resolving.de/urn:nbn:de:hbz:464-sws-1808</a>	AU	9	Eng.	Housing

24.	Hansen, S. R., & Hansen, M. W. (2023). "I Think It's a Shame They are Calling Us a Ghetto, I Don't Think This a Ghetto." – Ambivalent Enactments of Living in Underprivileged Neighbourhoods. <i>Housing, Theory and Society</i> , 40(1), 96–112. <a href="https://doi.org/10.1080/14036096.2022.2120534">https://doi.org/10.1080/14036096.2022.2120534</a>	RUC, KU	2	Eng.	Housing
25.	Hedetoft, U. R. (2010). Between angels and demons: boundary symbols and symbolic politics in the Danish management of aliens. <i>Politik</i> , 13(4). <a href="https://doi.org/10.7146/politik.v13i4.27465">https://doi.org/10.7146/politik.v13i4.27465</a>	KU	1	Eng.	Burqa/niqab
26.	Hvenegård-Lassen, K., & Staunæs, D. (2019). Elefanten i (bede)rummet. Raciale forsvindingsnumre, stemningspolitik og idiomatisk diffraktion. <i>Kvinder, Køn &amp; Forskning</i> , 1–2(1–2), 44–57. <a href="https://doi.org/10.7146/kkf.v28i1-2.116116">https://doi.org/10.7146/kkf.v28i1-2.116116</a>	RUC, AU	8	Da.	Prayer
27.	Jacobsen, B. A. (2009). Muslims on the political agenda. <i>Nordic Journal of Religion and Society</i> , 22(1), 15–35.	KU	4	Eng.	Mosque
28.	Jacobsen, B. A. (2015). Hellige bygninger på graensefladen i dansk kommunalpolitik. <i>Religionsvidenskabeligt Tidsskrift</i> , 62, 91–105.	KU	5	Da.	Mosque
29.	Jacobsen, B. A., Daverkosen, D., & Larsen, L. S. (2019). De stille moskéer og kirkeklokkernes genklang. <i>Tidsskrift for Islamforskning</i> , 13(2), 59–76. <a href="https://doi.org/10.7146/tifo.v13i2.117769">https://doi.org/10.7146/tifo.v13i2.117769</a>	KU	1	Da.	Mosque
30.	Jacobsen, B. A., Sinclair, K., Vinding, N. V., & Jensen, P. F. (2019). Introduction: Operationalizing Power in the Study of Mosques. <i>Journal of Muslims in Europe</i> , 8(2), 123–137. <a href="https://doi.org/10.1163/22117954-12341389">https://doi.org/10.1163/22117954-12341389</a>	KU, SDU	6	Eng.	Mosque
31.	Jensen, P. F. (2019). Om moskéer og medborgerskab: Moskéers rolle for aktivt medborgerskab som oplevet af muslimske kvinder i Danmark. <i>Tidsskrift for Islamforskning</i> , 13(2), 9–37.	KU	3	Eng.	Mosque
32.	Jensen, P. F., & Kofoed, K. A. B. (2022). Gendered Muslim stigma and mosques as spaces of collective coping. <i>Mental Health, Religion &amp; Culture</i> , 25(8), 789–801. <a href="https://doi.org/10.1080/13674676.2022.2109142">https://doi.org/10.1080/13674676.2022.2109142</a>	KU	2	Eng.	Mosque; hijab

33.	Kammersgaard, T., Søgaard, T. F., Haller, M. B., Kolind, T., & Hunt, G. (2023). Community policing in Danish “ghetto” areas: Trust and distrust between the police and ethnic minority youth. <i>Criminology &amp; Criminal Justice</i> , 23(1), 98–116. <a href="https://doi.org/10.1177/17488958211017390">https://doi.org/10.1177/17488958211017390</a>	AU	14	Eng.	Housing
34.	Kappel, K. (2016). Omskaering af drenge og det liberale demokrati rituel omskaering af drenge bør være lovlig. <i>Bibliotek for Læger</i> , 208(2), 189–204. <a href="http://mags.ugeskriftet.dk/laege/626/">http://mags.ugeskriftet.dk/laege/626/</a>	KU	0	Da.	Circumcision
35.	Kühle, L. (2020). Forskeren og journalisten krydser klinger: Når modvilje bliver til modspil. <i>Tidsskrift for Islamforskning</i> , 14(1), 110–149.	AU	5	Da.	Donations
36.	Lægaard, S. (2009). Skal religion ud af det offentlige rum? Sekularisme, neutralitet og upartiskhed. <i>Økonomi Og Politik</i> , 82(2), 3–14.	RUC	0	Da.	Hijab
37.	Lægaard, S. (2010). “Grand-Mosque” Projects in Copenhagen Intersections of Respect, Tolerance and Intolerance in the Distribution of Public Space. <i>Politics in Central Europe</i> , 6(3), 60–80. <a href="http://www.politicsince.eu/documents/file/2010_12_vol_3.pdf">http://www.politicsince.eu/documents/file/2010_12_vol_3.pdf</a>	RUC	12	Eng.	Mosque
38.	Lægaard, S. (2010). Religiøse symboler, religionsfrihed og det offentlige rum: ‘Stormoskeer’ i København? <i>Tidsskriftet Politik</i> , 13(4), 6–14.	RUC	7	Da.	Mosque; hijab
39.	Lægaard, S. (2015). Burqa Ban, Freedom of Religion and ‘Living Together.’ <i>Human Rights Review</i> , 16(3), 203–219. <a href="https://doi.org/10.1007/s12142-015-0362-6">https://doi.org/10.1007/s12142-015-0362-6</a>	RUC	34	Eng.	Burqa/niqab
40.	Larsen, T. S., & Delica, K. N. (2021). Territorial destigmatisation in an era of policy schizophrenia. <i>International Journal of Urban and Regional Research</i> , 45(3), 423–441. <a href="https://doi.org/10.1111/1468-2427.12994">https://doi.org/10.1111/1468-2427.12994</a>	RUC	22	Eng.	Housing
41.	Lenneis, V., & Agergaard, S. (2018). Enacting and resisting the politics of belonging through leisure. The debate about gender-segregated swimming sessions targeting Muslim women in Denmark. <i>Leisure Studies</i> , 37(6), 706–720. <a href="https://doi.org/10.1080/02614367.2018.1497682">https://doi.org/10.1080/02614367.2018.1497682</a>	AAU	42	Eng.	Women-only swimming, housing



42.	Lenneis, V., Agergaard, S., & Evans, A. B. (2022). Women-only swimming as a space of belonging. <i>Qualitative Research in Sport, Exercise and Health</i> , 14(1), 37–52. <a href="https://doi.org/10.1080/2159676X.2020.1844790">https://doi.org/10.1080/2159676X.2020.1844790</a>	AAU, KU	26	Eng.	Women-only swimming; burqa/niqab; housing
43.	Lenneis, V., Evans, A. B., & Agergaard, S. (2022). Swimming as self-care – A Foucauldian analysis of swimming for Danish Muslim women. <i>International Review for the Sociology of Sport</i> , 57(3), 401–420. <a href="https://doi.org/10.1177/10126902211016843">https://doi.org/10.1177/10126902211016843</a>	AAU, KU	9	Eng.	Women-only swimming
44.	Liebmann, L. L., & Galal, L. P. (2020). Classing religion, resourcing women: Muslim women negotiating space for action. <i>Cultural Dynamics</i> , 32(4), 261–281. <a href="https://doi.org/10.1177/0921374020934505">https://doi.org/10.1177/0921374020934505</a>	RUC	8	Eng.	Burqa/niqab; housing
45.	Lindhardt, M. (2022). In Denmark, we eat pork and shake hands! Islam and the anti-Islamic emblems of cultural difference in Danish neo-nationalism. <i>European Journal of Cultural Studies</i> , 25(4), 1139–1155. <a href="https://doi.org/10.1177/13675494211035389">https://doi.org/10.1177/13675494211035389</a>	SDU	1	Eng.	Halal (food), women-only swimming, citizenship
46.	Lundsteen, M. (2023). Displacing the other to unite the nation: The parallel society legislation in Denmark. <i>European Urban and Regional Studies</i> , 30(3), 261–281. <a href="https://doi.org/10.1177/09697764231165202">https://doi.org/10.1177/09697764231165202</a>	KU	5	Eng.	Housing
47.	Madsen, M. (2021). Calling the police from the ‘ghetto’: legal consciousness amongst ethnic minority parents. <i>Nordic Journal of Criminology</i> , 22(2), 185–202. <a href="https://doi.org/10.1080/2578983X.2021.1985246">https://doi.org/10.1080/2578983X.2021.1985246</a>	AU	3	Eng.	Housing
48.	Madsen, M., & Kammersgaard, T. (2022). Dining with the Police. <i>Nordic Journal of Studies in Policing</i> , 9(1), 1–15. <a href="https://doi.org/10.18261/njsp.9.1.6">https://doi.org/10.18261/njsp.9.1.6</a>	AU	3	Eng.	Housing

49.	Madsen, T., Morton, T., & Power, S. A. (2024). An investigation of politicians' responses to urban diversity and disadvantage: The case of the Danish 'parallel societies.' <i>British Journal of Social Psychology</i> , 63(1), 186–204. <a href="https://doi.org/10.1111/bjso.12673">https://doi.org/10.1111/bjso.12673</a>	KU	0	Eng.	Housing
50.	Mechlenborg, M. (2019). Reintegrating ghettos into society - lessons learned from the Danish ghetto strategy. <i>Nordic Journal of Architectural Research</i> , 1, 59–88.	AAU	9	Eng.	Housing
51.	Mouritsen, P., Ahrensberg, N. V., & Jensen, K. K. (2022). Medborgerlig integration på muslimske friskoler. <i>Økonomi &amp; Politik</i> , 95(1). <a href="https://doi.org/10.7146/okonomiogpolitik.v95i1.132356">https://doi.org/10.7146/okonomiogpolitik.v95i1.132356</a>	AU, AAU	0	Da.	Muslim Free- schools
52.	Neergaard, M. de, Koefoed, L. M., & Simonsen, K. (2017). Purpose-built mosques in Copenhagen: Visibility, Publicity and Cultural Dispute. <i>Nordic Journal of Architectural Research</i> , 29(1), 1–38.	RUC	5	Eng.	Mosques
53.	Netterstrøm, K. L. (2021). Denial and Pragmatism: Islam and the Danish State. <i>Journal of Religion in Europe</i> , 14(1–2), 133–161. <a href="https://doi.org/10.1163/18748929-20211518">https://doi.org/10.1163/18748929-20211518</a>	KU	1	Eng.	Halal (food); prayer; hijab; burqa/niq ab; mosque
54.	Nicolaisen, M. H. (2023). From toleration to recognition: explaining change and stability in party responses to the Danish People's Party. <i>Comparative European Politics</i> , 21(6), 799–816. <a href="https://doi.org/10.1057/s41295-023-00338-4">https://doi.org/10.1057/s41295-023-00338-4</a>	RUC	5	Eng.	Housing; burqa/niq ab
55.	Nielsen, M. E. J. (2007). Tørklædeforbudet: politisk-moralske overvejelser. <i>Politica</i> , 39(4), 405–427.	KU	0	Da.	Hijab
56.	Nielsen, R. S., & Jepsen, M. B. (2020). På vej mod social mix? Konsekvenser af ufrivillig fraflytning fra udsatte boligområder. <i>Samfundsoekonomen</i> , 3, 45–54. <a href="https://www.djoef-">https://www.djoef-</a>	AAU	2	Da.	Housing
57.	Nielsen, R. S., Nordberg, L. W., & Andersen, H. T. (2023). Taking the Social out of Social Housing?	AAU	1	Eng.	Housing

	Recent Developments, Current Tendencies, and Future Challenges to the Danish Social Housing Model. <i>Tidsskrift for Boligforskning</i> , 6(2), 136–151. <a href="https://doi.org/10.18261/tfb.6.2.6">https://doi.org/10.18261/tfb.6.2.6</a>				
58.	Olsen, T. V. (2024). Dansk statsborgerskab: en gave der ikke er givet. <i>Politica</i> , 56(1), 5–22.	AU	0	Da.	Citizenship
59.	Olwig, K. R., & Olwig, K. F. (2022). Landscape, justice and the quality of life in emblematically embodied nation/states – the case of Denmark. <i>Landscape Research</i> , 47(6), 811–828. <a href="https://doi.org/10.1080/01426397.2021.1893289">https://doi.org/10.1080/01426397.2021.1893289</a>	KU	6	Eng.	Housing
60.	Petersen, H. (2010). Kirke, opera og stormoske Retskulturelle overvejelser over monumentalarkitektur. <i>Tidsskriftet Politik</i> , 13(4), 35–44.	KU	0	Da.	Mosque
61.	Petersen, J. (2022). Parallelsamfundseffekten: Sprog, følelser og diskurs i æresrelaterede konflikter. <i>Tidsskrift for Islamforskning</i> , 16(2), 49–82. <a href="https://doi.org/10.7146/tifo.v16i2.134817">https://doi.org/10.7146/tifo.v16i2.134817</a>	KU	0	Da.	Mosque
62.	Risager, B. S. (2022). Rent gap governance. <i>City</i> , 26(2–3), 199–223. <a href="https://doi.org/10.1080/13604813.2022.2042638">https://doi.org/10.1080/13604813.2022.2042638</a>	RUC	17	Eng.	Housing
63.	Risager, B. S. (2023). Territorial stigmatization and housing commodification under racial neoliberalism: The case of Denmark’s ‘ghettos.’ <i>Environment and Planning A: Economy and Space</i> , 55(4), 850–870. <a href="https://doi.org/10.1177/0308518X221141427">https://doi.org/10.1177/0308518X221141427</a>	RUC	0	Eng.	Housing
64.	Sand, A.-L., Jacobsen, G. H., & Elf, N. (2020). Fra «ghetto» til GAME-zone – territorial stigmatisering og stedslige taktikker for selvudtryk blandt unge. <i>Nordisk Tidsskrift for Pædagogik Og Kritik</i> , 6(0), 69. <a href="https://doi.org/10.23865/ntpk.v6.1642">https://doi.org/10.23865/ntpk.v6.1642</a>	SDU	2	Eng.	Housing
65.	Scheuer, J. (2019). Vi har ingen danskere her: Om børn i ghettoens kategoriseringer af sig selv og alting ud fra det sted de lever. <i>MUDS - Møderne Om Udforskningen Af Dansk Sprog</i> , 17, 407–424. <a href="https://projekter.au.dk/fileadmin/projekter/Muds.dk/rappporter/Muds_17.pdf">https://projekter.au.dk/fileadmin/projekter/Muds.dk/rappporter/Muds_17.pdf</a>	KU	0	Da.	Housing
66.	Schmidt, G. (2022). What Is in a Word? An Exploration of the Concept of ‘the Ghetto’ in Danish	RUC	4	Eng.	Housing

	Media and Politics 1850–2018. <i>Nordic Journal of Migration Research</i> , 12(3), 310–325. <a href="https://doi.org/10.33134/njmr.365">https://doi.org/10.33134/njmr.365</a>				
67.	Schultz-Knudsen, M. (2020). Conference Report: Islam and Europeanization-Legal Perspectives, Centre for European and Comparative Legal Studies. <i>Journal of Law &amp; Islam</i> , 12, 171–182. <a href="http://zri.gair.de/images/ZRI122020.pdf#page=171">http://zri.gair.de/images/ZRI122020.pdf#page=171</a>	KU	0	Eng.	Citizenship
68.	Schultz-Knudsen, M. (2022). Når tro og kultur møder det skatteretlige dokumentationskrav. <i>Økonomi &amp; Politik</i> , 95(1), 25–41. <a href="https://doi.org/10.7146/okonomiogpolitik.v95i1.132357">https://doi.org/10.7146/okonomiogpolitik.v95i1.132357</a>	KU	0	Da.	Donations
69.	Secchi, D., & Herath, G. B. (2021). Parallel society: Myth or reality? A question for policymakers. <i>Journal of Simulation</i> , 15(1–2), 148–158. <a href="https://doi.org/10.1080/17477778.2019.1664265">https://doi.org/10.1080/17477778.2019.1664265</a>	SDU	5	Eng.	Housing
70.	Siim, B., & Skjeie, H. (2008). Tracks, intersections and dead ends. <i>Ethnicities</i> , 8(3), 322–344. <a href="https://doi.org/10.1177/1468796808092446">https://doi.org/10.1177/1468796808092446</a>	AAU	164	Eng.	Hijab
71.	Simonsen, K., de Neergaard, M., & Koefoed, L. (2019). A mosque event: the opening of a purpose-built mosque in Copenhagen. <i>Social &amp; Cultural Geography</i> , 20(5), 649–670. <a href="https://doi.org/10.1080/14649365.2017.1373144">https://doi.org/10.1080/14649365.2017.1373144</a>	RUC	19	Eng.	Mosque
72.	Srivarathan, A., Jørgensen, T. S. H., Lund, R., Nygaard, S. S., & Kristiansen, M. (2023). ‘They are breaking us into pieces’: A longitudinal multi-method study on urban regeneration and place-based social relations among social housing residents in Denmark. <i>Health &amp; Place</i> , 79, 102965. <a href="https://doi.org/10.1016/j.healthplace.2023.102965">https://doi.org/10.1016/j.healthplace.2023.102965</a>	KU	3	Eng.	Housing
73.	Stender, M., & Bech-Danielsen, C. (2019). Bridging social gaps: Transforming disadvantaged areas by linking them to the city. <i>Nordic Journal of Architectural Research</i> , 1, 33–58.	AAU	10	Eng.	Housing
74.	Stender, M., & Mechlenborg, M. (2022). The Perforated Welfare Space: Negotiating Ghetto-Stigma in Media, Architecture and Everyday Life.	AAU	5	Eng.	Housing

	<i>Architecture and Culture</i> , 10(1), 174–193. <a href="https://doi.org/10.1080/20507828.2021.2016253">https://doi.org/10.1080/20507828.2021.2016253</a>				
75.	Suhr, C., & Sinclair, K. (2016). Fakta og fiktion om muslimer i danske medier. <i>Tidsskrift for Islamforskning</i> , 10(1), 134–148.	AU, SDU	7	Da.	Mosque
76.	Vinding, N. V. (2020). In What Sense Is Islamic Religious Law Legally Recognised in Denmark? <i>Naveiñ Reet: Nordic Journal of Law and Social Research (NNJLSR)</i> , 10, 99–120.	KU	3	Eng.	Faith
77.	Vogelius, C. H. (2022). HOUSING REFORM AND THE GHETTO LAW IN THE TIME OF COVID. <i>The Nordic Journal of Aesthetics</i> , 64, 128–136.	KU	0	Eng.	Housing
78.	Warburg, M., Johansen, B. S., & Østergaard, K. (2013). Counting niqabs and burqas in Denmark: Methodological Aspects of Quantifying Rare and Elusive Religious Sub-cultures. <i>Journal of Contemporary Religion</i> , 28(1), 33–48. <a href="https://doi.org/10.1080/13537903.2013.750834">https://doi.org/10.1080/13537903.2013.750834</a>	KU	15	Eng.	Burqa, niqab
79.	Zuckerman, M. G., & Feldt, J. E. (2023). The eternally rescued: the Jews and the boundaries of Danish civility. <i>American Journal of Cultural Sociology</i> , 11(2), 293–315. <a href="https://doi.org/10.1057/s41290-023-00186-5">https://doi.org/10.1057/s41290-023-00186-5</a>	CBS, RUC	1	Eng.	Circumcision

## Appendix 6: Empirical data sample 2 / Public dissemination

- The list includes the sampled empirical material of academics involved in the public dissemination of knowledge, sorted alphabetically. Variables such as affiliated university, the name of the academic, whether written by a journalist or other 3rd person, open access, and theme of regulation discussed.
- (X) marks yes, (0) marks no.
- External author (E.A.), Open Access (O.A.)
- External author, e.g. written by journalists, politicians etc.

Nr.	Reference	Academic	Affiliation	E. A.	O. A.	Theme
1.	Agger, R. and Lindblad, D. (2020) <i>Kvinde blev overfaldet ved sit hjem: »Skrid hjem til ghettoen«</i> , <i>Politiken</i> . Available at: <a href="https://politiken.dk/danmark/art7860775/%C2%BBSkrid-hjem-til-ghettoen%C2%AB">https://politiken.dk/danmark/art7860775/%C2%BBSkrid-hjem-til-ghettoen%C2%AB</a> (Accessed: 9 April 2024).	Helms, Lotte.	SDU	X	0	Housing
2.	Albrektsen, T. (2019) <i>Forsker kritiserer vuggestuetvang i ghettoer: - Det er at tage børnene som gidsler</i> , <i>Tv2East</i> . Available at: <a href="https://www.tv2east.dk/sjaelland-og-oerne/forsker-kritiserer-vuggestuetvang-i-ghettoer-det-er-tage-bornene-som-gidsler">https://www.tv2east.dk/sjaelland-og-oerne/forsker-kritiserer-vuggestuetvang-i-ghettoer-det-er-tage-bornene-som-gidsler</a> (Accessed: 9 April 2024).	Juhl, Pernille.	RUC	X	X	Housing
3.	Allentoft, N. (2018) <i>Imam: Jeg giver hånd og krammer</i> , <i>DenOffentlige</i> . Available at: <a href="https://www.denoffentlige.dk/bloggere/ritzau-1/imam-jeg-giver-haand-og-krammer">https://www.denoffentlige.dk/bloggere/ritzau-1/imam-jeg-giver-haand-og-krammer</a> (Accessed: 9 April 2024).	Jensen, Tim; Jacobsen, Brian Arly	SDU, KU	X	X	Citizenship
4.	Ammitzbøll-Bille, S.E. (2018) <i>Simon Emil Ammitzbøll-Bille: Forsker misinformerer om regeringens parallelsamfundsrapport</i> , <i>Information</i> . Available at: <a href="https://www.information.dk/debat/2019/04/simon-emil-ammitzboell-bille-forsker-misinformerer-">https://www.information.dk/debat/2019/04/simon-emil-ammitzboell-bille-forsker-misinformerer-</a>	Andersen, Hans Skifter	AAU	X	X	Housing

	regeringens-parallelsamfundsrapport (Accessed: 11 April 2024).					
5.	Andersen, H.S. (2018a) <i>Professor i byggeforskning: Regeringens ghettokampen bygger på falske påstande, Politiken</i> . Available at: <a href="https://politiken.dk/debat/debatindlaeg/art6356866/Regeringens-ghettokampen-bygger-p%C3%A5-falske-p%C3%A5stande">https://politiken.dk/debat/debatindlaeg/art6356866/Regeringens-ghettokampen-bygger-p%C3%A5-falske-p%C3%A5stande</a> (Accessed: 10 April 2024).	Andersen, Hans Skifter	AAU	0	0	Housing
6.	Andersen, H.S. (2018b) <i>Udsatte boligområder opstår, hvor de, der har valgmuligheder på boligmarkedet, ikke vil bo, Berlingske</i> . Available at: <a href="https://www.berlingske.dk/kronikker/udsatte-boligomraader-opstaar-hvor-de-der-har-valgmuligheder-paa">https://www.berlingske.dk/kronikker/udsatte-boligomraader-opstaar-hvor-de-der-har-valgmuligheder-paa</a> (Accessed: 11 April 2024).	Andersen, Hans Skifter	AAU	0	X	Housing
7.	Andersen, P.B. (2010) <i>Burkaer igen-igen: Forskningsfrihed, Universitetsavisen</i> . Available at: <a href="https://www.e-pages.dk/ku/346/20">https://www.e-pages.dk/ku/346/20</a> (Accessed: 8 April 2024).	Andersen, Peter B.	KU	0	X	Burqa/niqab
8.	Andersen, P.E. (2019) <i>Nedrivning af ghettoer forhindrer ikke islamiseringen, Den Korte Avis</i> . Available at: <a href="https://denkorteavis.dk/2019/nedrivning-af-ghettoer-forhindrer-ikke-islamiseringen-med-dens-syn-paa-danske-kvinder-som-lovligt-bytte/">https://denkorteavis.dk/2019/nedrivning-af-ghettoer-forhindrer-ikke-islamiseringen-med-dens-syn-paa-danske-kvinder-som-lovligt-bytte/</a> (Accessed: 11 April 2024).	Andersen, Hans Thor	AAU	X	X	Housing
9.	Andersen, S. (2018) <i>At håndtryk handler om ligeværd, er opfundet til lejligheden, Kristeligt-Dagblad</i> . Available at: <a href="https://www.kristeligt-dagblad.dk/debatindlaeg/populisme-haandtryk-handler-om-ligevaerd-er-opfundet-til-lejligheden">https://www.kristeligt-dagblad.dk/debatindlaeg/populisme-haandtryk-handler-om-ligevaerd-er-opfundet-til-lejligheden</a> (Accessed: 9 April 2024).	Andersen, Svend	AU	0	X	Citizenship
10.	Andersen, T.K. and Reiermann, J. (2019) <i>Ghettopakken: Århundredets største sociale eksperiment, Mandagmorgen</i> . Available at: <a href="https://www.mm.dk/artikel/16707-">https://www.mm.dk/artikel/16707-</a> (Accessed: 11 April 2024).	Stender, Marie; Andersen, Torben M.	AAU, AU	X	X	Housing

11.	Andersson, M. (2017) <i>Bederum skaber også kontrovers i udlandet: »Danske skoler er ikke et sted for religiøs udøvelse«, Berlingske</i> . Available at: <a href="https://www.berlingske.dk/internationalt/bederum-skaber-ogsaa-kontrovers-i-udlandet-danske-skoler-er-ikke-et-sted-for">https://www.berlingske.dk/internationalt/bederum-skaber-ogsaa-kontrovers-i-udlandet-danske-skoler-er-ikke-et-sted-for</a> (Accessed: 9 April 2024).	Necef, Ümit	SDU	X	X	Prayer
12.	Arbejderen (2019) <i>Ghettorapport mangler faglig viden, Arbejderen</i> . Available at: <a href="https://arkiv.arbejderen.dk/indland/ghettorapport-mangler-faglig-viden">https://arkiv.arbejderen.dk/indland/ghettorapport-mangler-faglig-viden</a> (Accessed: 9 April 2024).	Andersen, John	RUC	X	X	Housing
13.	Arbejderen (2020) <i>Flere beboere får uddannelse og arbejde i 'ghettoområder', Arbejderen</i> . Available at: <a href="https://arkiv.arbejderen.dk/indland/flere-beboere-f%C3%A5r-uddannelse-og-arbejde-i-ghettoomr%C3%A5der">https://arkiv.arbejderen.dk/indland/flere-beboere-f%C3%A5r-uddannelse-og-arbejde-i-ghettoomr%C3%A5der</a> (Accessed: 9 April 2024).	Andersen, John	RUC	X	X	Housing
14.	Barse, M. (2021) <i>Er tørklædeforbud virkelig grunden til, at muslimske piger klarer sig bedre i franske skoler?</i> , <i>Videnskab</i> . Available at: <a href="https://videnskab.dk/kultur-samfund/er-toerklædeforbud-virkelig-grunden-til-at-muslimske-piger-klarere-sig-bedre-i-franske-skoler/">https://videnskab.dk/kultur-samfund/er-toerklædeforbud-virkelig-grunden-til-at-muslimske-piger-klarere-sig-bedre-i-franske-skoler/</a> (Accessed: 8 April 2024).	Simonsen, Kristina Bakkær; Andersen, Simon Calmar	AU	X	X	Hijab
15.	Bech-Danielsen, C. et al. (2023) <i>Build-forskere om nye resultater fra Parallelsamfundsaf-talen: Beboere mister både deres bolig og sociale netværk, Byrummonitor</i> . Available at: <a href="https://byrummonitor.dk/Debat/art9644798/Beboere-mister-b%C3%A5de-deres-bolig-og-sociale-netv%C3%A6rk">https://byrummonitor.dk/Debat/art9644798/Beboere-mister-b%C3%A5de-deres-bolig-og-sociale-netv%C3%A6rk</a> (Accessed: 11 April 2024).	Bech-Danielsen, Claus; Mechlenborg, Mette; Nordberg, Lene Wiell, Stender, Marie; Nielsen, Rikke Skovgaard	AAU	0	0	Housing
16.	Benner, T. (2018) <i>Håndtrykket er både en klam bakteriebombe og tegn på respekt. Men er det dansk?</i> , <i>Politiken</i> . Available at:	Arnórsdóttir, Agnes S.	AU	X	0	Citizenship



	<a href="https://politiken.dk/kultur/art6702336/H%C3%A5ndtrykket-er-b%C3%A5de-en-klam-bakteriebombe-og-tegn-p%C3%A5-respekt.-Men-er-det-dansk#:~:text=Det%20korte%20svar%20er%3A%20nej,hilsem%C3%A5de%20for%20h%C3%B8j%20og%20lav.">https://politiken.dk/kultur/art6702336/H%C3%A5ndtrykket-er-b%C3%A5de-en-klam-bakteriebombe-og-tegn-p%C3%A5-respekt.-Men-er-det-dansk#:~:text=Det%20korte%20svar%20er%3A%20nej,hilsem%C3%A5de%20for%20h%C3%B8j%20og%20lav.</a> (Accessed: 9 April 2024).					
17.	Birk, C. (2016) <i>DF: Ikke-vestlig finansiering af religiøse bygninger skal forbydes</i> , <i>Kristeligt Dagblad</i> . Available at: <a href="https://www.kristeligt-dagblad.dk/kirke-tro/df-ikke-vestlig-finansiering-af-religiose-bygninger-skal-forbydes">https://www.kristeligt-dagblad.dk/kirke-tro/df-ikke-vestlig-finansiering-af-religiose-bygninger-skal-forbydes</a> (Accessed: 9 April 2024).	Christoffer son, Lisbet; Vinding, Niels Valdemar	RUC, KU	X	X	Mosque
18.	Birk, C. (2017) <i>Bederum er sjældne på offentlige skoler</i> , <i>Kristeligt-Dagblad</i> . Available at: <a href="https://www.kristeligt-dagblad.dk/kirke-tro/bederum-er-sjaeldne-paa-offentlige-skoler#:~:text=Dansk%20Folkeparti%20har%20fremstillet%20et,efter%C3%A5ret%20tage%20stilling%20til%20beslutningsforslaget.">https://www.kristeligt-dagblad.dk/kirke-tro/bederum-er-sjaeldne-paa-offentlige-skoler#:~:text=Dansk%20Folkeparti%20har%20fremstillet%20et,efter%C3%A5ret%20tage%20stilling%20til%20beslutningsforslaget.</a> (Accessed: 9 April 2024).	Lægaard, Sune; Jacobsen, Brian Arly	RUC, KU	X	X	Prayer
19.	Birk, C. (2018a) <i>Ghettoerne overlever den ene regering efter den anden</i> , <i>Kristeligt-Dagblad</i> . Available at: <a href="https://www.kristeligt-dagblad.dk/danmark/ghettoerne-overlever-den-ene-regering-efter-den-anden">https://www.kristeligt-dagblad.dk/danmark/ghettoerne-overlever-den-ene-regering-efter-den-anden</a> (Accessed: 9 April 2024).	Andersen, John	RUC	X	X	Housing
20.	Birk, C. (2018b) <i>Udsmidning af ghettoer rejser etiske dilemmaer</i> , <i>Kristeligt-dagblad</i> . Available at: <a href="https://www.kristeligt-dagblad.dk/danmark/udsmidning-af-ghettoer-rejser-etiske-dilemmaer">https://www.kristeligt-dagblad.dk/danmark/udsmidning-af-ghettoer-rejser-etiske-dilemmaer</a> (Accessed: 9 April 2024).	Andersen, John	RUC	X	X	Housing
21.	Birk, C. (2019) <i>Krav til moskéer kan udløse diplomatisk krise</i> , <i>Kristeligt-dagblad</i> . Available at: <a href="https://www.kristeligt-dagblad.dk/danmark/krav-til-moskeer-kan-udloese-diplomatisk-krise">https://www.kristeligt-dagblad.dk/danmark/krav-til-moskeer-kan-udloese-diplomatisk-krise</a> (Accessed: 9 April 2024).	Jung, Dietrich; Marcussen, Martin	SDU, KU	X	X	Donations
22.	Birk, C. (2020a) <i>Førende professor i religionsret: »Jeg oplever, at vi er ved at ødelægge en</i>	Christoffer sen, Lisbet	RUC	X	X	Mosque

	200 år gammel historie«, <i>Berlingske</i> . Available at: <a href="https://www.berlingske.dk/danmark/foerende-professor-i-religionsret-jeg-oplever-at-vi-er-ved-at-oedelaegge">https://www.berlingske.dk/danmark/foerende-professor-i-religionsret-jeg-oplever-at-vi-er-ved-at-oedelaegge</a> (Accessed: 9 April 2024).					
23.	Birk, C. (2020b) <i>Formand føler sig som »offer« for et »komplot«: Qatar-støttet moské havnet i ideologisk konflikt</i> , <i>Berlingske</i> . Available at: <a href="https://www.berlingske.dk/danmark/formand-foeler-sig-som-offer-for-et-komplot-qatar-stoettet-moske-havnet-i">https://www.berlingske.dk/danmark/formand-foeler-sig-som-offer-for-et-komplot-qatar-stoettet-moske-havnet-i</a> (Accessed: 9 April 2024).	Sinclair, Kirstine; Vinding, Niels Valdemar	SDU, KU	X	X	Donations
24.	Birk, C. (2020c) <i>Københavns stormoské har været plaget af massiv uro: Nu har Qatar overtaget magten over moskeen</i> , <i>Berlingske</i> . Available at: <a href="https://www.berlingske.dk/danmark/koebenhavn-stormoske-har-vaeret-plaget-af-massiv-uro-nu-har-qatar">https://www.berlingske.dk/danmark/koebenhavn-stormoske-har-vaeret-plaget-af-massiv-uro-nu-har-qatar</a> (Accessed: 9 April 2024).	Kühle, Lene	AU	X	X	Donations
25.	Birk, C. (2020d) <i>Nu har Kuwait også sponsoreret omstridt moské på Nørrebro: »Hele den trafik skal stoppes og forhindres for enhver pris«</i> , <i>Berlingske</i> . Available at: <a href="https://www.berlingske.dk/danmark/nu-har-kuwait-ogsaa-sponsoreret-omstridt-moske-paa-noerrebro-hele-den">https://www.berlingske.dk/danmark/nu-har-kuwait-ogsaa-sponsoreret-omstridt-moske-paa-noerrebro-hele-den</a> (Accessed: 9 April 2024).	Nielsen, Helle Lykke	SDU	X	X	Donations
26.	Birk, C. (2020e) <i>Nyt stort mosképrojekt: Grimhøjmoskeen søger donationer via Kuwait</i> , <i>Berlingske</i> . Available at: <a href="https://www.berlingske.dk/danmark/nyt-stort-moskeprojekt-grimhoejmoskeen-soeger-donationer-via-kuwait">https://www.berlingske.dk/danmark/nyt-stort-moskeprojekt-grimhoejmoskeen-soeger-donationer-via-kuwait</a> (Accessed: 9 April 2024).	Kühle, Lene	AU	X	X	Donations
27.	Birk, C. (2020f) <i>Toneangivende moskeer i store økonomiske problemer: »Det er samfundet som helhed, der betaler regningen«</i> , <i>Berlingske</i> . Available at: <a href="https://www.berlingske.dk/danmark/toneangivende-moskeer-i-store-oekonomiske-problemer-det-er-samfundet-som">https://www.berlingske.dk/danmark/toneangivende-moskeer-i-store-oekonomiske-problemer-det-er-samfundet-som</a> (Accessed: 9 April 2024).	Sinclair, Kirstine; Vinding, Niels Valdemar; Kühle, Lene	SDU, KU, AU	X	X	Donations
28.	Birk, C. (2022) <i>I årevis har kontroversielle stater postet penge i danske moskeer. Nu tages første opgør</i>	Kühle, Lene	AU	X	X	Donations

	<i>med dunkle donationer, Berlingske</i> . Available at: <a href="https://www.berlingske.dk/danmark/i-aarevis-har-kontroversielle-stater-postet-penge-i-danske-moskeer-nu">https://www.berlingske.dk/danmark/i-aarevis-har-kontroversielle-stater-postet-penge-i-danske-moskeer-nu</a> (Accessed: 9 April 2024).					
29.	Birk, C. and Christensen, C.P. (2016) <i>Ingen dansk lov forhindrer socialrådgivere og lærere i at bære burka, Kristeligt-Dagblad</i> . Available at: <a href="https://www.kristeligt-dagblad.dk/kirke-tro/ingen-lov-hindrer-socialraadgivere-og-laerere-i-burka">https://www.kristeligt-dagblad.dk/kirke-tro/ingen-lov-hindrer-socialraadgivere-og-laerere-i-burka</a> (Accessed: 9 April 2024).	Schaumburg-Müller, Sten; Vinding, Niels Valdemar; Bønsing, Sten	SDU, AAU, KU	X	X	Burqa/niqab
30.	Birk, C. and Hansen, M.S. (2016) <i>Overlægen der ser omskæring af drenge som udtryk for al verdens ondskab, Kristeligt-Dagblad</i> . Available at: <a href="https://www.kristeligt-dagblad.dk/danmark/overlaegen-der-ser-omskae-ring-af-drenge-som-udtryk-al-verdens-ondskab">https://www.kristeligt-dagblad.dk/danmark/overlaegen-der-ser-omskae-ring-af-drenge-som-udtryk-al-verdens-ondskab</a> (Accessed: 9 April 2024).	Frisch, Morten; Herbener, Jens-André	AAU, SDU	X	X	Circumcision
31.	Bjerregaard, M.S. (2023) <i>DPU-forsker går i rette med minister: Parallelsamfundsproblemer i folkeskolen handler ikke om mellemøstlig kultur, Skolemonitor</i> . Available at: <a href="https://skolemonitor.dk/nyheder/art9413619/Parallelsamfundsproblemer-i-folkeskolen-handler-ikke-om-mellem%C3%B8stlig-kultur">https://skolemonitor.dk/nyheder/art9413619/Parallelsamfundsproblemer-i-folkeskolen-handler-ikke-om-mellem%C3%B8stlig-kultur</a> (Accessed: 9 April 2024).	Gilliam, Laura	AU	X	0	Housing
32.	Bølge, J.L. and Warburg, M. (2017) <i>Religionssociologer: Derfor er kønsopdelt svømning et hit blandt muslimske kvinder, Politiken</i> . Available at: <a href="https://politiken.dk/debat/art6072265/Derfor-er-k%C3%B8nsopdelt-sv%C3%B8mning-et-hit-blandt-muslimske-kvinder">https://politiken.dk/debat/art6072265/Derfor-er-k%C3%B8nsopdelt-sv%C3%B8mning-et-hit-blandt-muslimske-kvinder</a> (Accessed: 8 April 2024).	Bølge, Josefine Linderod; Warburg, Margit	KU	0	0	Women-only swimming
33.	Braae, E., Nielsen, T. and Simpson, D. (2020) <i>Her er fem grunde til, at ghettoloven ikke er løsningen på at skabe en blandet by, Information</i> . Available at: <a href="https://www.information.dk/debat/2020/11/fem-">https://www.information.dk/debat/2020/11/fem-</a>	Braae, Ellen; Nielsen, Tom;	KU	0	X	Housing

	grunde-ghetto-loven-loesningen-paa-skabe-blandet-by (Accessed: 8 April 2024).	Simpson, Deane				
34.	Brandt, N. (2013) <i>Ekspert: Tørklæde-debatten fortsætter, DR</i> . Available at: <a href="https://www.dr.dk/nyheder/indland/ekspert-toerklæde-debatten-fortsætter">https://www.dr.dk/nyheder/indland/ekspert-toerklæde-debatten-fortsætter</a> (Accessed: 9 April 2024).	Andreassen, Rikke	RUC	X	X	Hijab
35.	Bruun, N.B. and Lindevall, L. (2020) <i>Nu falder dommen: Boligretssag kan vælte ghetto-loven, AvisenDanmark</i> . Available at: <a href="https://avisendanmark.dk/danmark/nu-falder-dommen-boligretssag-kan-vaelte-ghetto-loven">https://avisendanmark.dk/danmark/nu-falder-dommen-boligretssag-kan-vaelte-ghetto-loven</a> (Accessed: 9 April 2024).	Sandberg, Jakob Juul	SDU	X	0	Housing
36.	Burhøi, P. and Winther, B. (2018) <i>Nyt milliardprojekt: 1.000 nye ejerboliger skal forandre Københavns største ghetto for altid, Berlingske</i> . Available at: <a href="https://www.berlingske.dk/samfund/nyt-milliardprojekt-1.000-nye-ejerboliger-skal-forandre-koebenhavns-stoerste">https://www.berlingske.dk/samfund/nyt-milliardprojekt-1.000-nye-ejerboliger-skal-forandre-koebenhavns-stoerste</a> (Accessed: 10 April 2024).	Andersen, Hans Thor	AAU	X	X	Housing
37.	Christensen, B.K. (2018) <i>Forskere: »Lad ghettoerne stå«, Videnskab</i> . Available at: <a href="https://videnskab.dk/kultur-samfund/forskere-lad-ghettoerne-staa/#:~:text=Problemer%20med%20kriminalitet%20og%20arbejdsloshed,beboerne%2C%20vurderer%20en%20r%C3%A6kke%20forskere.&amp;text=Ghettoer%20skal%20fjernes%20fra%20Danmark,indvandrere%20p%C3%A5%20overf%C3%B8rselsindkomst%20i%20arbejde">https://videnskab.dk/kultur-samfund/forskere-lad-ghettoerne-staa/#:~:text=Problemer%20med%20kriminalitet%20og%20arbejdsloshed,beboerne%2C%20vurderer%20en%20r%C3%A6kke%20forskere.&amp;text=Ghettoer%20skal%20fjernes%20fra%20Danmark,indvandrere%20p%C3%A5%20overf%C3%B8rselsindkomst%20i%20arbejde</a> . (Accessed: 11 April 2024).	Andersen, Hans Skifter; Jørgensen, Anja	AAU	X	X	Housing
38.	Christensen, E.B. (2018) <i>Her er de bedste og værste områder: Stor forskel på antal ghetto-beboere i job, Politiken</i> . Available at: <a href="https://politiken.dk/danmark/art6277914/Her-er-de-bedste-og-v%C3%A6rste-omr%C3%A5der-Stor-forskel-p%C3%A5-antal-ghetto-beboere-i-job">https://politiken.dk/danmark/art6277914/Her-er-de-bedste-og-v%C3%A6rste-omr%C3%A5der-Stor-forskel-p%C3%A5-antal-ghetto-beboere-i-job</a> (Accessed: 11 April 2024).	Andersen, Hans Skifter	AAU	X	0	Housing

39.	Christoffersen, L. (2016a) <i>Danmark er ikke et sekulært land</i> , <i>Kristeligt-Dagblad</i> . Available at: <a href="https://www.kristeligt-dagblad.dk/debat/danmark-er-ikke-et-sekulaert-land">https://www.kristeligt-dagblad.dk/debat/danmark-er-ikke-et-sekulaert-land</a> (Accessed: 9 April 2024).	Christoffersen, Lisbet	RUC	0	X	Burqa/niqab
40.	Christoffersen, L. (2016b) <i>Kroniken: Vi har de parallelsamfund, vi skaber</i> , <i>Politiken</i> . Available at: <a href="https://politiken.dk/debat/kroniken/art5718534/Vi-har-de-parallelsamfund-vi-skaber">https://politiken.dk/debat/kroniken/art5718534/Vi-har-de-parallelsamfund-vi-skaber</a> (Accessed: 9 April 2024).	Christoffersen, Lisbet	RUC	0	0	Housing
41.	Christoffersen, L. (2020) <i>Professor i religionsret: Omskæringsforbud bliver ikke godkendt af menneskerettighedsdomstol</i> , <i>Kristeligt-dagblad</i> . Available at: <a href="https://www.kristeligt-dagblad.dk/debatindlaeg/professor-i-religionsret-forbud-mod-omskaering-vil-ikke-blive-godkendt-af">https://www.kristeligt-dagblad.dk/debatindlaeg/professor-i-religionsret-forbud-mod-omskaering-vil-ikke-blive-godkendt-af</a> (accessed: 9 April 2024)	Christoffersen, Lisbet	RUC	0	X	Circumcision
42.	Delica, K.N. and Larsen, T.S. (2020) <i>Er ghettolisten en syg liste eller udtryk for et sygt samfund?</i> , <i>Jyllandsposten</i> . Available at: <a href="https://jyllandsposten.dk/debat/kronik/ECE12624418/er-ghettolisten-en-syg-liste-eller-udtryk-for-et-sygt-samfund/">https://jyllandsposten.dk/debat/kronik/ECE12624418/er-ghettolisten-en-syg-liste-eller-udtryk-for-et-sygt-samfund/</a> (Accessed: 9 April 2024).	Delica, Kristian Nagel; Larsen, Troels Schultz	RUC	0	X	Housing
43.	Dragsdahl, A. (2020) <i>Det er ghettoens skyld, at Mohammad er kriminel. Men det er ikke sikkert, at ghettoen er løsningen</i> , <i>Zetland</i> . Available at: <a href="https://www.zetland.dk/historie/s8DP7y0b-aejvz2nA-540f3">https://www.zetland.dk/historie/s8DP7y0b-aejvz2nA-540f3</a> (Accessed: 9 April 2024).	Larsen, Troels Schultz	RUC	X	X	Housing
44.	Drivsholm, L.S. (2021) <i>Begge fløje i forhudsfejden mener at have forskningen på sin side. Men så simpelt er det ikke</i> , <i>Information</i> . Available at: <a href="https://www.information.dk/indland/2021/04/begge-floeje-forhudsfejden-mener-forskningen-paa-side-saa-simpelt#:~:text=L%C3%A6setid%3A%209%20min.-,Begge%20fl%C3%B8je%20i%20forhudsfejden%20mener%20at%20have%20forskningen%20p%C3%A5%20sin,s%C3%A5%20simpelt%20er%20det%20ikke&amp;text=Selv%20om%20omsk%C3%A6ring%20er">https://www.information.dk/indland/2021/04/begge-floeje-forhudsfejden-mener-forskningen-paa-side-saa-simpelt#:~:text=L%C3%A6setid%3A%209%20min.-,Begge%20fl%C3%B8je%20i%20forhudsfejden%20mener%20at%20have%20forskningen%20p%C3%A5%20sin,s%C3%A5%20simpelt%20er%20det%20ikke&amp;text=Selv%20om%20omsk%C3%A6ring%20er</a>	Graugaard, Christian; Rittig, Søren; Frisch, Morten; Meyrowitsch, Dan	AAU, AU, KU	X	X	Circumcision

	%20omdiskuteret,alle%20drenge%20og%20m%20m%C3%A6nd%20omsk%C3%A5ret. (Accessed: 9 April 2024).					
45.	Eika, J. et al. (2019) <i>Derfor handler deportationslejrene og ghettoplanen om kolonialisme og racisme, Eftertrykket</i> . Available at: <a href="https://www.eftertrykket.dk/2019/12/11/derfor-handler-deportationslejrene-og-ghettoplanen-om-kolonialisme-og-racisme/">https://www.eftertrykket.dk/2019/12/11/derfor-handler-deportationslejrene-og-ghettoplanen-om-kolonialisme-og-racisme/</a> (Accessed: 9 April 2024).	Suárez-Krabbe, Julia	RUC	0	X	Housing
46.	Eskildsen, E. (2022) <i>Forskere: Du fjerner ikke social kontrol ved at fjerne tørklæder, Videnskab</i> . Available at: <a href="https://videnskab.dk/kultur-samfund/forskere-du-fjerner-ikke-social-kontrol-ved-at-fjerne-toerklæder/">https://videnskab.dk/kultur-samfund/forskere-du-fjerner-ikke-social-kontrol-ved-at-fjerne-toerklæder/</a> (Accessed: 9 April 2024).	Henkel, Heiko; Galal, Lise Paulsen; Khawaja, Iram	RUC, KU, AU	X	X	Hijab
47.	Fahrendorff, R. (2021) <i>Hvorfor er debat om omskæringsforbud blevet netop en dansk ting?, Kristeligt-dagblad</i> . Available at: <a href="https://www.kristeligt-dagblad.dk/danmark/debat-om-omskaeringsforbud-er-en-dansk-ting-hvorfor-lige-her">https://www.kristeligt-dagblad.dk/danmark/debat-om-omskaeringsforbud-er-en-dansk-ting-hvorfor-lige-her</a> (Accessed: 9 April 2024).	Feldt, Jakob Egholm; Jacobsen, Brian Arly	RUC, KU	X	X	Circumcision
48.	Fischer, J. (2014) <i>Danish halal and kosher ban leaves religious groups with nowhere to turn, The Conversation</i> . Available at: <a href="https://theconversation.com/danish-halal-and-kosher-ban-leaves-religious-groups-with-nowhere-to-turn-23392">https://theconversation.com/danish-halal-and-kosher-ban-leaves-religious-groups-with-nowhere-to-turn-23392</a> (Accessed: 9 April 2024).	Fischer, Johan	RUC	0	X	Halal (food)
49.	Fjeldberg, A. (2020) <i>Overlæge kræver forklaring: Hvordan blev min forskning i omskæring brugt på kursus om 'fake health science'?, Uniavisen</i> . Available at: <a href="https://uniavisen.dk/overlaege-kræver-forklaring-hvordan-blev-min-forskning-i-omskaering-brugt-paa-kursus-om-fake-health-science/#:~:text=%C2%BBJeg%20vil%20have%20en%20forklaring,i%2C%C2%AB%20siger%20Morten%20Frisch.&amp;text=Omsk%C3%A6ring%20E2%80%94%20En%20aktindsigt%20har%20ikke,af%20ritu">https://uniavisen.dk/overlaege-kræver-forklaring-hvordan-blev-min-forskning-i-omskaering-brugt-paa-kursus-om-fake-health-science/#:~:text=%C2%BBJeg%20vil%20have%20en%20forklaring,i%2C%C2%AB%20siger%20Morten%20Frisch.&amp;text=Omsk%C3%A6ring%20E2%80%94%20En%20aktindsigt%20har%20ikke,af%20ritu</a>	Frisch, Morten	AAU	X	X	Circumcision

	el%20omsk%C3%A6ring%20Morten%20Frisch. (Accessed: 9 April 2024).					
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51.	Fogde, F. (2019a) <i>Eksperter savner klarhed om begrebet "parallelsamfund", Kristeligt-dagblad</i> . Available at: <a href="https://www.kristeligt-dagblad.dk/danmark/eksperter-savner-klarhed-om-parallelsamfund">https://www.kristeligt-dagblad.dk/danmark/eksperter-savner-klarhed-om-parallelsamfund</a> (Accessed: 9 April 2024)	Larsen, Troels Schultz	RUC	X	X	Housing
52.	Fogde, F. (2019b) <i>Politi tillod burkaer til omstridt fredagsbøn, Kristeligt-dagblad</i> . Available at: <a href="https://www.kristeligt-dagblad.dk/danmark/politi-tillod-burkaer-til-omstridt-fredagsboen">https://www.kristeligt-dagblad.dk/danmark/politi-tillod-burkaer-til-omstridt-fredagsboen</a> (Accessed: 9 April 2024).	Schaumberg-Müller, Sten	SDU	X	X	Burqa/niqab
53.	Fogde, F. (2019c) <i>Tørklædet skiller ny- og gammeldanskere, Kristeligt-Dagblad</i> . Available at: <a href="https://www.kristeligt-dagblad.dk/danmark/toerklædet-skiller-ny-og-gammeldanskere#:~:text=If%C3%B8lge%20unders%C3%B8gelse%20mener%2058,Foto%3A%20Keld%20Navntoft%2FScanpix">https://www.kristeligt-dagblad.dk/danmark/toerklædet-skiller-ny-og-gammeldanskere#:~:text=If%C3%B8lge%20unders%C3%B8gelse%20mener%2058,Foto%3A%20Keld%20Navntoft%2FScanpix</a> . (Accessed: 9 April 2024).	Østergaard, Uffe; Jacobsen, Brian Arly	CBS, KU	X	X	Hijab
54.	Frandsen, J.N. (2021) <i>Sprogforsker: Ghetto er et forfærdeligt ord – godt, det forsvinder, Kristeligt-dagblad</i> . Available at: <a href="https://www.kristeligt-dagblad.dk/kronik/ghetto-er-et-forfaerdeligt-ord-godt-det-forsvinder">https://www.kristeligt-dagblad.dk/kronik/ghetto-er-et-forfaerdeligt-ord-godt-det-forsvinder</a> (Accessed: 9 April 2024).	Frandsen, Johannes Nørregaard	SDU	0	X	Housing
55.	Garby-Holm, D.T. (2017) <i>Danmark rykker tættere på burkaforbud Politikerne skal endnu en gang tage stilling til et forbud mod burkaer. Flere europæiske lande har allerede indført forbud., piopio</i> . Available	Rytter, Jens Elo; Bønsing, Sten	AAU, KU	X	X	Burqa/niqab

	at: <a href="https://piopio.dk/danmark-rykker-taettere-paa-burkaforbud">https://piopio.dk/danmark-rykker-taettere-paa-burkaforbud</a> (Accessed: 9 April 2024).					
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57.	Gundersen, R. (2009) <i>Forskere frikender burkaen for kvinderundertrykkelse</i> , Berlingske. Available at: <a href="https://www.berlingske.dk/samfund/forskere-frikender-burkaen-for-kvinderundertrykkelse">https://www.berlingske.dk/samfund/forskere-frikender-burkaen-for-kvinderundertrykkelse</a> (Accessed: 9 April 2024).	Siim, Birte; Christensen, Hilda Rømer; Jensen, Tim	AAU, KU, SDU	X	X	Burqa/niqab
58.	Gunge, U. and Rekling, T. (2013) <i>Muslimske tørklæder splitter danskerne</i> , BT. Available at: <a href="https://www.bt.dk/danmark/muslimske-toerklæder-splitter-danskerne">https://www.bt.dk/danmark/muslimske-toerklæder-splitter-danskerne</a> (Accessed: 9 April 2024).	Andreassen, Rikke	RUC	X	X	Hijab, burqa/niqab
59.	Hanscomb, M.L. (2022) <i>Flere trossamfund sjusker med årsopgørelser: Det er lidt af en hovedpine for politikerne</i> , Kristeligt Dagblad. Available at: <a href="https://www.kristeligt-dagblad.dk/kirke-og-tro/flere-trossamfund-sjusker-med-aarsopgoerelser-det-er-lidt-af-en-hovedpine-politikerne">https://www.kristeligt-dagblad.dk/kirke-og-tro/flere-trossamfund-sjusker-med-aarsopgoerelser-det-er-lidt-af-en-hovedpine-politikerne</a> (Accessed: 9 April 2024).	Kühle, Lene	AU	X	X	Faith
60.	Hansen, A.G. (2022) <i>Hijab ban proposal sparks debate, protests in Denmark</i> , Aljazeera. Available at: <a href="https://www.aljazeera.com/features/2022/9/12/hijab-ban-proposal-sparks-debate-protests-in-denmark">https://www.aljazeera.com/features/2022/9/12/hijab-ban-proposal-sparks-debate-protests-in-denmark</a> (Accessed: 8 April 2024).	Khawaja, Iram	AU	X	X	Hijab
61.	Hansen, J.W. and Hein, N. (2022) <i>Regeringen præsenterer forbudsliste til trossamfund. Men ideen er hullet som en si, lyder kritik</i> , Kristeligt-dagblad. Available at: <a href="https://www.kristeligt-dagblad.dk/kirke-">https://www.kristeligt-dagblad.dk/kirke-</a>	Kühle, Lene; Vinding, Niels	AU, KU	X	X	Donations



	og-tro/regeringen-praesenterer-forbudsliste-til-trossamfund-men-ideen-er-hullet-som-en-si (Accessed: 9 April 2024).	Valdemar; Krull, Lars				
62.	Hansen, R. (2019a) <i>Forsker: Parallelsamfundspakken er et kæmpemæssigt eksperiment, Fagbladetboligen</i> . Available at: <a href="https://fagbladetboligen.dk/alle-nyheder/2019/november/forsker-parallelsamfundspakken-er-et-kaempemaessigt-eksperiment/">https://fagbladetboligen.dk/alle-nyheder/2019/november/forsker-parallelsamfundspakken-er-et-kaempemaessigt-eksperiment/</a> (Accessed: 11 April 2024).	Stender, Marie	AAU	X	X	Housing
63.	Hansen, R. (2019b) <i>Inspiration at hente i 'hårde ghettoer's glemte, grønne landskaber, fagbladetboligen</i> . Available at: <a href="https://fagbladetboligen.dk/alle-nyheder/2019/oktober/inspiration-at-hente-i-harde-ghettoer-s-glemte-gronne-landskaber/">https://fagbladetboligen.dk/alle-nyheder/2019/oktober/inspiration-at-hente-i-harde-ghettoer-s-glemte-gronne-landskaber/</a> (Accessed: 8 April 2024).	Braae, Ellen; Riesto, Svava	KU	X	X	Housing
64.	Heim, S.W. and Klitgaard, M. (2021) <i>Islamforskere: Stort mørketal af moskeer undergraver politiske indgreb og kontrol, Berlingske</i> . Available at: <a href="https://www.berlingske.dk/metropol/islamforskere-stort-moerketal-af-moskeer-undergraver-politiske-indgreb-og">https://www.berlingske.dk/metropol/islamforskere-stort-moerketal-af-moskeer-undergraver-politiske-indgreb-og</a> (Accessed: 9 April 2024).	Kühle, Lene; Vinding, Niels Valdemar	AU, KU	X	X	Mosque; Faith
65.	Henriksen, J. and Johansen, T.S. (2016) <i>Jurister: Politikeres krav om lukning af Grimhøjmoské holder ikke, Kristeligt-dagblad</i> . Available at: <a href="https://www.kristeligt-dagblad.dk/samfund/jurister-grundlovsstridigt-lukke-grimhoejmoske">https://www.kristeligt-dagblad.dk/samfund/jurister-grundlovsstridigt-lukke-grimhoejmoske</a> (Accessed: 9 April 2024).	Langsted, Jørn Bo; Baumbach, Trine	AAU, KU	X	X	Mosque
66.	Henriksen, L. (2017) <i>Partier vil begrænse moské-byggeri, Kristeligt-dagblad</i> . Available at: <a href="https://www.kristeligt-dagblad.dk/danmark/partier-vil-begraense-moske-byggeri">https://www.kristeligt-dagblad.dk/danmark/partier-vil-begraense-moske-byggeri</a> (Accessed: 9 April 2024).	Lægaard, Sune	RUC	X	X	Mosque
67.	Hjøllund, M. and Haislund, J. (2018) <i>Efter ny ghettoliste: 24.500 beboere slipper for ghettoplan, Jyllands-posten</i> . Available at: <a href="https://jyllands-">https://jyllands-</a>	Andersen, Hans Skifter	AAU	X	X	Housing

	posten.dk/indland/ECE11051249/efter-ny-ghettoliste-24500-beboere-slipper-for-ghettoplan/ (Accessed: 11 April 2024).					
68.	Hohnen, M. (2018) <i>Nu er burkaforbuddet trådt i kraft: Erhvervsministeren kalder det en »glædens dag for friheden«</i> , <i>Jyllands-Posten</i> . Available at: <a href="https://jyllands-posten.dk/politik/ECE10778537/nu-er-burkaforbuddet-traadt-i-kraft-erhvervsministeren-kalder-det-en-glaedens-dag-for-friheden/">https://jyllands-posten.dk/politik/ECE10778537/nu-er-burkaforbuddet-traadt-i-kraft-erhvervsministeren-kalder-det-en-glaedens-dag-for-friheden/</a> (Accessed: 9 April 2024).	Brinkmann, Svend	AAU	X	X	Burqa/niqab
69.	Holst, H.K. (2018) <i>Erferinger fra andre lande sår tvivl om effekten af regeringens ghettoplan, Berlingske</i> . Available at: <a href="https://www.berlingske.dk/politik/erferinger-fra-andre-lande-saar-tvivl-om-effekten-af-regeringens">https://www.berlingske.dk/politik/erferinger-fra-andre-lande-saar-tvivl-om-effekten-af-regeringens</a> (Accessed: 11 April 2024).	Andersen, Hans Thor	AAU	X	X	Housing
70.	Holst, H.K., Honoré, D.R. and Holm, T.A. (2018) <i>Løkke vil fjerne alle ghettoer på 12 år: »Jeg vil gerne vædde en kasse øl på, at regeringen ikke når i mål inden 2030«</i> , <i>Berlingske</i> . Available at: <a href="https://www.berlingske.dk/politik/loekke-vil-fjerne-alle-ghettoer-paa-12-aar-jeg-vil-gerne-vaedde-en-kasse-oel-paa">https://www.berlingske.dk/politik/loekke-vil-fjerne-alle-ghettoer-paa-12-aar-jeg-vil-gerne-vaedde-en-kasse-oel-paa</a> (Accessed: 9 April 2024).	Larsen, Troels Schultz; Andersen, Hans Skifter	RUC, AAU	X	X	Housing
71.	Holtug, N. (2017) <i>Derfor skal vi ikke forbyde tørklæder i det liberale demokrati, Politiken</i> . Available at: <a href="https://politiken.dk/debat/profiler/filosofferne/art5821810/Derfor-skal-vi-ikke-forbyde-t%C3%B8rkl%C3%A6der-i-det-liberale-demokrati">https://politiken.dk/debat/profiler/filosofferne/art5821810/Derfor-skal-vi-ikke-forbyde-t%C3%B8rkl%C3%A6der-i-det-liberale-demokrati</a> (Accessed: 8 April 2024).	Holtug, Nils	KU	0	0	Hijab
72.	Holtug, N. (2018a) <i>Filosof: Burkaforbuddet vil begrænse såvel religions- som ytringsfrihed, men det er altså en pris, regeringen er villig til at betale, Politiken</i> . Available at: <a href="https://politiken.dk/debat/profiler/filosofferne/art6355723/Burkaforbuddet-vil-begr%C3%A6nse-s%C3%A5vel-religions-som-ytringsfrihed-men-det-">https://politiken.dk/debat/profiler/filosofferne/art6355723/Burkaforbuddet-vil-begr%C3%A6nse-s%C3%A5vel-religions-som-ytringsfrihed-men-det-</a>	Holtug, Nils	KU	0	0	Burqa/niqab; hijab

	er-alts% C3% A5-en-pris-regeringen-er-villig-til-at-betale (Accessed: 8 April 2024).					
73.	Holtug, N. (2018b) <i>Kravet om håndtryk er nationalkonservativ identitetspolitik, pov.international</i> . Available at: <a href="https://pov.international/kravet-om-handtryk-er-nationalkonservativ-identitetspolitik/">https://pov.international/kravet-om-handtryk-er-nationalkonservativ-identitetspolitik/</a> (Accessed: 8 April 2024).	Holtug, Nils	KU	0	X	Citizenship
74.	Holtug, N. (2018c) <i>Professor: Intet retfærdiggør regeringens planer om at gøre håndtrykket til demokratisk adgangsbillet, Politiken</i> . Available at: <a href="https://politiken.dk/debat/debatindlaeg/art6685927/Intet-retf%C3%A6rdigg%C3%B8r-regeringens-planer-om-at-g%C3%B8re-h%C3%A5ndtrykket-til-demokratisk-adgangsbillet">https://politiken.dk/debat/debatindlaeg/art6685927/Intet-retf%C3%A6rdigg%C3%B8r-regeringens-planer-om-at-g%C3%B8re-h%C3%A5ndtrykket-til-demokratisk-adgangsbillet</a> (Accessed: 8 April 2024).	Holtug, Nils	KU	0	0	Citizenship
75.	Honoré, D.R. (2018) <i>Ghettoens arkitekter: »Jeg ville ikke føle mig personligt trådt på, hvis de blev revet ned«, Berlingske</i> . Available at: <a href="https://www.berlingske.dk/samfund/ghettoens-arkitekter-jeg-ville-ikke-foele-mig-personligt-traadt-paa-hvis-de-blev">https://www.berlingske.dk/samfund/ghettoens-arkitekter-jeg-ville-ikke-foele-mig-personligt-traadt-paa-hvis-de-blev</a> (Accessed: 11 April 2024).	Steinø, Nicolai	AAU	X	X	Housing
76.	Hvemon, S. (2020) <i>Byggeforsker: Ghettoen er et skadeligt indgreb i boligmarkedet, Altinget</i> . Available at: <a href="https://www.altinget.dk/by/artikel/byggeforsker-ghettoen-er-et-skadeligt-indgreb-i-boligmarkedet">https://www.altinget.dk/by/artikel/byggeforsker-ghettoen-er-et-skadeligt-indgreb-i-boligmarkedet</a> (Accessed: 10 April 2024).	Andersen, Hans Skifter	AAU	0	0	Housing
77.	Jacobsen, B.A. (2009) <i>Niqab nævnes ikke af Muhammed, Religion</i> . Available at: <a href="https://www.religion.dk/sp%C3%B8rg-om-islam/niqab-n%C3%A6vnes-ikke-af-muhammed">https://www.religion.dk/sp%C3%B8rg-om-islam/niqab-n%C3%A6vnes-ikke-af-muhammed</a> (Accessed: 8 April 2024).	Jacobsen, Brian Arly	KU	0	X	Burqa/niqab
78.	Jacobsen, B.A. (2013a) <i>Byrådspolitikere siger ja til religiøst baserede spiseregler i offentlige institutioner, Kristeligt-dagblad</i> . Available at: <a href="https://www.kristeligt-dagblad.dk/religionsanalysen/byr%C3%A5dspolitike">https://www.kristeligt-dagblad.dk/religionsanalysen/byr%C3%A5dspolitike</a>	Jacobsen, Brian Arly	KU	0	X	Halal (food)

	re-siger-ja-til-religi%C3%B8st-baserede-spiseregler-i-offentlige (Accessed: 8 April 2024).					
79.	Jacobsen, B.A. (2013b) <i>Religionsforsker: Skal vi lovgive os til et håndtryk?</i> , <i>Religion</i> . Available at: <a href="https://www.religion.dk/synspunkt/religionsforsker-skal-vi-lovgive-os-til-et-h%C3%A5ndtryk">https://www.religion.dk/synspunkt/religionsforsker-skal-vi-lovgive-os-til-et-h%C3%A5ndtryk</a> (Accessed: 8 April 2024).	Jacobsen, Brian Arly	KU	0	X	Citizenship
80.	Jacobsen, B.A. (2014) <i>Religionsanalysen: Da moskéen åbnede i Hvidovre i 1967 - og i dag på Nørrebro</i> , <i>Religion</i> . Available at: <a href="https://www.religion.dk/2014-06-19/religionsanalysen-da-moske%C3%A9en-%C3%A5bnede-i-hvidovre-i-1967-og-i-dag-p%C3%A5-n%C3%B8rrebro">https://www.religion.dk/2014-06-19/religionsanalysen-da-moske%C3%A9en-%C3%A5bnede-i-hvidovre-i-1967-og-i-dag-p%C3%A5-n%C3%B8rrebro</a> (Accessed: 8 April 2024).	Jacobsen, Brian Arly	KU	0	X	Mosque
81.	Jacobsen, B.A. (2016a) <i>ANALYSE Derfor deler omskæring af drengebørn vandene</i> , <i>DR</i> . Available at: <a href="https://www.dr.dk/nyheder/kultur/tro/analyse-derfor-deler-omskæring-af-drengeboern-vandene-0#:~:text=Det%20er%20hensynet%20til%20religi%C3%B8se,forklarer%20religionssociolog%20Brian%20Arly%20Jacobsen">https://www.dr.dk/nyheder/kultur/tro/analyse-derfor-deler-omskæring-af-drengeboern-vandene-0#:~:text=Det%20er%20hensynet%20til%20religi%C3%B8se,forklarer%20religionssociolog%20Brian%20Arly%20Jacobsen</a> . (Accessed: 8 April 2024).	Jacobsen, Brian Arly	KU	0	X	Circumcision
82.	Jacobsen, B.A. (2016b) <i>Islamforsker: Ikke alle danske moskeer er som Grimhøjmoskéen</i> , <i>Religion</i> . Available at: <a href="https://www.religion.dk/synspunkt/islamforsker-tv2s-dokumentar-giver-ikke-et-generelt-billede-af-danske-moskeer">https://www.religion.dk/synspunkt/islamforsker-tv2s-dokumentar-giver-ikke-et-generelt-billede-af-danske-moskeer</a> (Accessed: 8 April 2024).	Jacobsen, Brian Arly	KU	0	X	Mosque
83.	Jacobsen, B.A. (2019) <i>Hvad er historien bag begrebet ghetto?</i> , <i>Religion</i> . Available at: <a href="https://www.religion.dk/ghetto-er-blevet-et-begreb-adskilt-fra-sin-historie">https://www.religion.dk/ghetto-er-blevet-et-begreb-adskilt-fra-sin-historie</a> (Accessed: 8 April 2024).	Jacobsen, Brian Arly	KU	0	X	Housing
84.	Jacobsen, B.A. (2022) <i>Tørklædets bedrevidende modstandere forstår ikke symbolets natur</i> , <i>Globalnyt</i> . Available at: <a href="https://globalnyt.dk/toerklædets-bedrevidende-modstandere-forstaar-ikke-symbolets-natur/#:~:text=ikke%20symbolets%20natur-">https://globalnyt.dk/toerklædets-bedrevidende-modstandere-forstaar-ikke-symbolets-natur/#:~:text=ikke%20symbolets%20natur-</a>	Jacobsen, Brian Arly	KU	0	X	Hijab

	,T%C3%B8rk1%C3%A6dets%20bedrevidende%20m odstandere%20forst%C3%A5r%20ikke%20symbolet s%20natur,til%20at%20det%20symboliserer%20und ertrykkelse. (Accessed: 8 April 2024).					
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86.	Johansen, B.S., Warburg, M. and Østergaard, K. (2010) <i>Frivillighed eller tvang. Svar til Naser Khader, Kristeligt-dagblad</i> . Available at: <a href="https://www.kristeligt-dagblad.dk/debat/frivillighed-eller-tvang.-svar-til-naser-khader">https://www.kristeligt-dagblad.dk/debat/frivillighed-eller-tvang.-svar-til-naser-khader</a> (Accessed: 8 April 2024).	Scheperle m, Birgitte; Johansen, Margit Warburg; Østergaard, Kate	KU	0	X	Burqa/niqab
87.	Johansen, T.S. (2010) <i>Danske muslimske kvinder vælger selv at bære niqab, Kristeligt-dagblad</i> . Available at: <a href="https://www.kristeligt-dagblad.dk/kirke-tro/danske-muslimske-kvinder-v%C3%A6lger-selv-b%C3%A6re-niqab#:~:text=Forskerne%20vurderer%2C%20at%20den%20st%C3%B8rste,lave%20et%20niqab%2D%20og%20burkaforbud.">https://www.kristeligt-dagblad.dk/kirke-tro/danske-muslimske-kvinder-v%C3%A6lger-selv-b%C3%A6re-niqab#:~:text=Forskerne%20vurderer%2C%20at%20den%20st%C3%B8rste,lave%20et%20niqab%2D%20og%20burkaforbud</a> . (Accessed: 9 April 2024).	Christiansen, Connie Carøe; Johansen, Birgitte Schepelern; Warburg, Margit; Østergaard, Kate	RUC, KU	X	X	Burqa/niqab
88.	Kaae, M. and Østergaard, M. (2010) <i>Burkastramninger risikerer at bryde grundloven, Politiken</i> . Available at: <a href="https://politiken.dk/danmark/politik/art4836182/Burkastramninger-risikerer-at-bryde-grundloven">https://politiken.dk/danmark/politik/art4836182/Burkastramninger-risikerer-at-bryde-grundloven</a> (Accessed: 9 April 2024).	Bønsing, Sten	AAU	X	0	Burqa/niqab
89.	Kaasgaard, K. (2018) <i>Ghetto-forsker: Nedrivning og nye boliger kan være en vej frem, Altinget</i> . Available at: <a href="https://www.altinget.dk/artikel/ghetto-forsker-man-skal-vaere-forsigtig-med-genhusning">https://www.altinget.dk/artikel/ghetto-forsker-man-skal-vaere-forsigtig-med-genhusning</a> (Accessed: 10 April 2024).	Stender, Marie	AAU	X	0	Housing

90.	Kamil, C. (2018a) <i>3 råd til Løkke – sådan kommer vi ghettoer til livs, Berlingske</i> . Available at: 3 råd til Løkke – sådan kommer vi ghettoer til livs (Accessed: 11 April 2024).	Stender, Marie	AAU	X	X	Housing
91.	Kamil, C. (2018b) <i>Forskere: Regeringens rapport om parallelsamfund er ubrugelig, Berlingske</i> . Available at: <a href="https://www.berlingske.dk/samfund/forskere-regeringens-rapport-om-parallelsamfund-er-ubrugelig">https://www.berlingske.dk/samfund/forskere-regeringens-rapport-om-parallelsamfund-er-ubrugelig</a> (Accessed: 9 April 2024).	Larsen, Troels Schultz; Simonsen, Kristina Bakkær	AU, RUC	X	X	Housing
92.	Koch, K. and Berg, T. (2019) <i>Beboere i Lindholm er utilfredse med placering på ghettoliste – bygger på gamle tal, Tv2East</i> . Available at: <a href="https://www.tv2east.dk/guldborgsund/beboere-i-lindholm-er-utilfredse-med-placering-paa-ghettoliste-bygger-paa-gamle-tal">https://www.tv2east.dk/guldborgsund/beboere-i-lindholm-er-utilfredse-med-placering-paa-ghettoliste-bygger-paa-gamle-tal</a> (Accessed: 9 April 2024).	Andersen, John	RUC	X	X	Housing
93.	Koch, P.B. (2009) <i>Der må være grænser for tørklædeforbud, Kristeligt-dagblad</i> . Available at: <a href="https://www.kristeligt-dagblad.dk/kronik/der-m%C3%A5-v%C3%A6re-gr%C3%A6nser-t%C3%B8rkl%C3%A6deforbud">https://www.kristeligt-dagblad.dk/kronik/der-m%C3%A5-v%C3%A6re-gr%C3%A6nser-t%C3%B8rkl%C3%A6deforbud</a> (Accessed: 9 April 2024).	Koch, Pernille Boye	SDU	0	X	Burqa/niqab; hijab
94.	Kock, C. (2018) <i>Løkkes ghettoblaster, KForum</i> . Available at: <a href="https://kforum.dk/article189334k.ece">https://kforum.dk/article189334k.ece</a> (Accessed: 8 April 2024).	Kock, Christian	KU	0	X	Housing
95.	Krak, N. and Hansen, M.S. (2017) <i>Leg med ord: Bederum hedder alt muligt andet på universiteterne, Kristeligt-dagblad</i> . Available at: <a href="https://www.kristeligt-dagblad.dk/kirke-tro/bederum-hedder-alt-muligt-andet-paa-uddannelsesstederne">https://www.kristeligt-dagblad.dk/kirke-tro/bederum-hedder-alt-muligt-andet-paa-uddannelsesstederne</a> (Accessed: 9 April 2024).	Jensen, Tim; Jacobsen, Brian Arly, Christensen, Henrik Reintoft	SDU, KU, AU	X	X	Prayer
96.	Krasnik, M. (2017) <i>Er du omskåret?, Weekendavisen</i> . Available at: <a href="https://www.weekendavisen.dk/2017-47/samfund/er-du-omskaaert?token=3ee76a87fd0b43a4bf89c4cb5805694e.1712673763279&amp;tracked&amp;user=3ee76a87fd0b43">https://www.weekendavisen.dk/2017-47/samfund/er-du-omskaaert?token=3ee76a87fd0b43a4bf89c4cb5805694e.1712673763279&amp;tracked&amp;user=3ee76a87fd0b43</a>	Frisch, Morten	AAU	X	0	Circumcision

	a4bf89c4cb5805694e&product=&status=true (Accessed: 9 April 2024).					
97.	Kristensen, N.R. (2019) <i>Er det "faktuelt forkert", at 11.000 mennesker skal forlade deres bolig på grund af ghettopakken?</i> , <i>Mandagmorgen</i> . Available at: <a href="https://www.mm.dk/tjekdet/artikel/er-det-faktuelt-forkert-at-11000-mennesker-skal-forlade-deres-bolig-paa-grund-af-ghettopakken">https://www.mm.dk/tjekdet/artikel/er-det-faktuelt-forkert-at-11000-mennesker-skal-forlade-deres-bolig-paa-grund-af-ghettopakken</a> (Accessed: 9 April 2024).	Larsen, Troels Schultz	RUC	X	X	Housing
98.	Kuci, M.U. (2020) »Det stresser os meget«: <i>Beboer i Mjølnerparken frygter at blive presset ud af ghettopakken</i> , <i>Politiken</i> . Available at: <a href="https://politiken.dk/danmark/art7615799/Beboer-i-Mj%C3%B8lnerparken-frygter-at-blive-preset-ud-af-ghettopakken#:~:text=Menar%20Rudbar%20har%20boet%20i,cirka%20halvdelen%20af%20boligerne%20s%C3%A6lges">https://politiken.dk/danmark/art7615799/Beboer-i-Mj%C3%B8lnerparken-frygter-at-blive-preset-ud-af-ghettopakken#:~:text=Menar%20Rudbar%20har%20boet%20i,cirka%20halvdelen%20af%20boligerne%20s%C3%A6lges</a> . (Accessed: 11 April 2024).	Nielsen, Rikke Skovgaard	AAU	X	0	Housing
99.	Kühle, L. and Larsen, M. (2019) <i>Finansiering af moskéer i Danmark</i> , <i>Kristeligt-Dagblad</i> . Available at: <a href="https://www.kristeligt-dagblad.dk/finansiering-af-moskeer-i-danmark">https://www.kristeligt-dagblad.dk/finansiering-af-moskeer-i-danmark</a> (Accessed: 9 April 2024).	Kühle, Lene; Larsen, Malik	AU	0	X	Donations
100.	Kurrild-Klitgaard, P. (2018) <i>Kurrild-Klitgaard: Omkostningerne ved ghettoernes dobbeltstraf</i> , <i>Børsen</i> . Available at: <a href="https://borsen.dk/nyheder/opinion/kurrild-klitgaard-omkostningerne-ved-ghettoernes-dobbeltstraf?b_source=omkostningerne-ved-ghettoernes-dobbeltstraf&amp;b_medium=row_1&amp;b_campaign=list_1">https://borsen.dk/nyheder/opinion/kurrild-klitgaard-omkostningerne-ved-ghettoernes-dobbeltstraf?b_source=omkostningerne-ved-ghettoernes-dobbeltstraf&amp;b_medium=row_1&amp;b_campaign=list_1</a> (Accessed: 8 April 2024).	Kurrild- Klitgaard, Peter	KU	0	0	Housing
101.	Lægaard, S. (2013a) <i>Lektor: Tørklæder i Dansk Supermarked er ikke særhensyn</i> , <i>Religion</i> . Available at: <a href="https://www.religion.dk/religionsanalysen/lektor-t%C3%B8rkl%C3%A6der-i-dansk-supermarked-er-ikke-s%C3%A6rhensyn">https://www.religion.dk/religionsanalysen/lektor-t%C3%B8rkl%C3%A6der-i-dansk-supermarked-er-ikke-s%C3%A6rhensyn</a> (Accessed: 9 April 2024).	Lægaard, Sune	RUC	0	X	Hijab
102.	Lægaard, S. (2013b) <i>'Moskedebatten, der blev væk'</i> , <i>Religion</i> . Available at:	Lægaard, Sune	RUC	0	X	Mosque

	<a href="https://www.religion.dk/religionsanalysen/moskedebatten-der-blev-v%C3%A6k">https://www.religion.dk/religionsanalysen/moskedebatten-der-blev-v%C3%A6k</a> (Accessed: 9 April 2024).					
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104.	Lægaard, S. (2014b) <i>Hvorfor vil regeringen pludselig regulere trossamfund?</i> , <i>Politiken</i> . Available at: <a href="https://politiken.dk/debat/profiler/filosofferne/art5545136/Hvorfor-vil-regeringen-pludselig-regulere-trossamfund">https://politiken.dk/debat/profiler/filosofferne/art5545136/Hvorfor-vil-regeringen-pludselig-regulere-trossamfund</a> (Accessed: 9 April 2024).	Lægaard, Sune	RUC	0	0	Faith
105.	Lægaard, S. (2014c) <i>Krænker burkaforbuddet menneskerettighederne?</i> , <i>Politiken</i> . Available at: <a href="https://politiken.dk/debat/profiler/filosofferne/art5525083/Kr%C3%A6nker-burkaforbuddet-menneskerettighederne">https://politiken.dk/debat/profiler/filosofferne/art5525083/Kr%C3%A6nker-burkaforbuddet-menneskerettighederne</a> (Accessed: 9 April 2024).	Lægaard, Sune	RUC	0	0	Burqa/niqab
106.	Lægaard, S. (2014d) <i>Religionanalysen: Er det et særkrav at gå med tørklæde?</i> , <i>Religion</i> . Available at: <a href="https://www.religion.dk/religionsanalysen/2014-08-25/religionanalysen-er-det-et-s%C3%A6rkrav-g%C3%A5-med-t%C3%B8rkl%C3%A6de">https://www.religion.dk/religionsanalysen/2014-08-25/religionanalysen-er-det-et-s%C3%A6rkrav-g%C3%A5-med-t%C3%B8rkl%C3%A6de</a> (Accessed: 9 April 2024).	Lægaard, Sune	RUC	0	X	Hijab
107.	Lægaard, S. (2015) <i>Er moskeer religiøse eller politiske?</i> , <i>Religion</i> . Available at: <a href="https://www.religion.dk/religionsanalysen/er-moskeer-religioese-eller-politiske">https://www.religion.dk/religionsanalysen/er-moskeer-religioese-eller-politiske</a> (Accessed: 9 April 2024).	Lægaard, Sune	RUC	0	X	Mosque
108.	Lægaard, S. (2017) <i>Et burkaforbud vil være symptombehandling og sætte spørgsmålstegn ved vores liberale og demokratiske samfund</i> , <i>Politiken</i> . Available at: <a href="https://politiken.dk/debat/profiler/filosofferne/sunelaegaard/art6075728/Et-burkaforbud-vil-v%C3%A6re-symptombehandling-og-s%C3%A6tte">https://politiken.dk/debat/profiler/filosofferne/sunelaegaard/art6075728/Et-burkaforbud-vil-v%C3%A6re-symptombehandling-og-s%C3%A6tte</a>	Lægaard, Sune	RUC	0	0	Burqa/niqab



	sp%C3%B8rgsm%C3%A5lstegn-ved-vores-liberale-og-demokratiske-samfund (Accessed: 9 April 2024).					
109.	Lægaard, S. (2018) <i>Hvad sker der, når vi diskuterer muslimers håndtryk?</i> , <i>Religion</i> . Available at: <a href="https://www.religion.dk/hvad-sker-der-naar-vi-diskuterer-muslimers-haandtryk">https://www.religion.dk/hvad-sker-der-naar-vi-diskuterer-muslimers-haandtryk</a> (Accessed: 9 April 2024).	Lægaard, Sune	RUC	0	X	Citizenship
110.	Larsen, J.F. (2019) <i>Amerikanske undersøgelser af religionsfrihed i Danmark møder kritik</i> , <i>Kristeligt-dagblad</i> . Available at: <a href="https://www.kristeligt-dagblad.dk/kirke-tro/amerikanske-undersoegelser-burkaforbud-og-omskaeringsdebat-begraenser-religionsfriheden-i">https://www.kristeligt-dagblad.dk/kirke-tro/amerikanske-undersoegelser-burkaforbud-og-omskaeringsdebat-begraenser-religionsfriheden-i</a> (Accessed: 9 April 2024).	Christoffer sen, Lisbet	RUC	X	X	Burqa/niqab; citizenship ; circumcision
111.	Larsen, T.S. (2018) <i>Forsker: Drop den åndssvage liste</i> , <i>TvSyd</i> . Available at: <a href="https://www.tvsyd.dk/kolding/forsker-drop-den-andssvage-liste">https://www.tvsyd.dk/kolding/forsker-drop-den-andssvage-liste</a> (Accessed: 9 April 2024).	Larsen, Troels Schultz	RUC	0	X	Housing
112.	Larsen, T.S. and Delica, K.N. (2021) <i>Lektorer: Der er brug for konkrete indsatser i udsatte boligområder - ikke flere navnelege</i> , <i>Altinget</i> . Available at: <a href="https://www.alinget.dk/by/artikel/lektorer-der-er-brug-for-konkrete-indsatser-i-udsatte-boligomraader-ikke-flere-navnelege">https://www.alinget.dk/by/artikel/lektorer-der-er-brug-for-konkrete-indsatser-i-udsatte-boligomraader-ikke-flere-navnelege</a> (Accessed: 9 April 2024).	Larsen, Troels Schultz; Delica, Kristian Nagel	RUC	0	X	Housing
113.	Larsen, T.S., Delica, K.N. and Andersen, J. (2018) <i>Forskere: Regeringens 'ghettopakke' gør problemerne værre</i> , <i>Altinget</i> . Available at: <a href="https://www.alinget.dk/by/artikel/forskere-regeringens-ghetto-pakke-loeser-ikke-problemerne">https://www.alinget.dk/by/artikel/forskere-regeringens-ghetto-pakke-loeser-ikke-problemerne</a> (Accessed: 9 April 2024).	Larsen, Troels Schultz; Delica, Kristian Nagel; Andersen, John	RUC	0	0	Housing
114.	Lehmann, C. (2010) <i>Én lærer med niqab er en for meget</i> , <i>Information</i> . Available at: <a href="https://www.information.dk/indland/2010/01/laerer-niqab">https://www.information.dk/indland/2010/01/laerer-niqab</a> (Accessed: 9 April 2024).	Bønsing, Sten	AAU	X	X	Burqa/niqab

115.	Lyng, J.F. (2021) <i>Moskeen har en sund økonomi. Men ingen danske banker vil have den som kunde, Kristeligt-dagblad</i> . Available at: <a href="https://www.kristeligt-dagblad.dk/kirke-og-tro/moskeen-har-en-sund-oekonomi-men-ingen-danske-banker-vil-have-den-som-kunde">https://www.kristeligt-dagblad.dk/kirke-og-tro/moskeen-har-en-sund-oekonomi-men-ingen-danske-banker-vil-have-den-som-kunde</a> (Accessed: 9 April 2024).	Kühle, Lene; Krull, Lars	AU	X	X	Donations
116.	Madsen, M.B. (2017) <i>Forskere om burkaforbud: Vi har ingen idé om konsekvenserne, Videnskab</i> . Available at: <a href="https://videnskab.dk/kultursamfund/forskere-om-burkaforbud-vi-har-ingen-ide-om-konsekvenserne/">https://videnskab.dk/kultursamfund/forskere-om-burkaforbud-vi-har-ingen-ide-om-konsekvenserne/</a> (Accessed: 8 April 2024).	Johansen, Birgitte Schepelem ; Østergaard , Kate	KU	X	X	Burqa/niqab
117.	Meret, S. and Nissen, A. (2020) <i>Denmark's Politics of the Foreskin, Fair Observer</i> . Available at: <a href="https://www.fairobserver.com/region/europe/susi-meret-anita-nissen-danish-peoples-party-df-islam-male-circumcision-ban-anti-semitism-europe-news-15511/#">https://www.fairobserver.com/region/europe/susi-meret-anita-nissen-danish-peoples-party-df-islam-male-circumcision-ban-anti-semitism-europe-news-15511/#</a> (Accessed: 10 April 2024).	Meret, Susi; Nissen, Anita	AAU	0	X	Circumcision
118.	Mogensen, N.T. (2020) <i>Ekspert: God idé at opdele for at undgå ghettoliste, Folketidende</i> . Available at: <a href="https://folketidende.dk/guldborgsund/ekspert-god-ide-at-opdele-for-at-undgaa-ghettoliste">https://folketidende.dk/guldborgsund/ekspert-god-ide-at-opdele-for-at-undgaa-ghettoliste</a> (Accessed: 11 April 2024).	Andersen, Hans Skifter	AAU	X	X	Housing
119.	Møller, A.S. (2018) <i>Super-kriminelle familier styrer de danske ghettoer: Så ekstreme er de, Ekstra Bladet</i> . Available at: <a href="https://ekstrabladet.dk/nyheder/samfund/super-kriminelle-familier-styrer-de-danske-ghettoer-saa-ekstreme-er-de/6975734">https://ekstrabladet.dk/nyheder/samfund/super-kriminelle-familier-styrer-de-danske-ghettoer-saa-ekstreme-er-de/6975734</a> (Accessed: 11 April 2024).	Bryderup, Inge Marie	AAU	X	X	Housing
120.	Møller, V. (2020) <i>Professor: Mette Frederiksen har tordnet mod omskæring – men da hun fik muligheden for at forbyde det, svigtede hun, Berlingske</i> . Available at: <a href="https://www.berlingske.dk/kronikker/professor-mette-frederiksen-har-tordnet-mod-omskaering-men-da-hun-fik">https://www.berlingske.dk/kronikker/professor-mette-frederiksen-har-tordnet-mod-omskaering-men-da-hun-fik</a> (Accessed: 9 April 2024).	Møller, Verner	AU	0	X	Circumcision

121.	Mortensen, E.H. and Midtiby, J.S. (2021) <i>Omstridt liste skrumper: Hundredevis af boliger skal stadig rives ned, DR</i> . Available at: <a href="https://www.dr.dk/nyheder/indland/omstridt-liste-skrumper-hundredevis-af-boliger-skal-stadig-rives-ned#:~:text=Indland-,Omstridt%20liste%20skrumper%3A%20Hundredevis%20af%20boliger%20skal%20stadig%20rives%20ned,indeholder%20Danmarks%20mest%20udsatte%20kvarterer.&amp;text=Der%20er%20f%C3%A6rre%20danskere%2C%20der,allermest%20udsatte%20boligomr%C3%A5der%20i%20landet">https://www.dr.dk/nyheder/indland/omstridt-liste-skrumper-hundredevis-af-boliger-skal-stadig-rives-ned#:~:text=Indland-,Omstridt%20liste%20skrumper%3A%20Hundredevis%20af%20boliger%20skal%20stadig%20rives%20ned,indeholder%20Danmarks%20mest%20udsatte%20kvarterer.&amp;text=Der%20er%20f%C3%A6rre%20danskere%2C%20der,allermest%20udsatte%20boligomr%C3%A5der%20i%20landet</a> (Accessed: 11 April 2024).	Bech-Danielsen, Claus	AAU	X	X	Housing
122.	Moses, S. (2020) <i>Universitet dykker ned i ghetto i retshjælpsprojekt, Advokatwatch</i> . Available at: <a href="https://advokatwatch.dk/Advokatnyt/Tendenser/articel12322956.ece">https://advokatwatch.dk/Advokatnyt/Tendenser/articel12322956.ece</a> (Accessed: 9 April 2024).	Hammerslev, Ole; Porner, Stine Piilgaard	SDU	X	0	Housing
123.	Müller, M. (2018) <i>Forbud mod omskæring i antikken – og i dag, Kristeligt-dagblad</i> . Available at: <a href="https://www.kristeligt-dagblad.dk/kronik/forbud-mod-omskaering-i-antikken-og-i-dag#:~:text=FOR%20GR%C3%86KERE%20OG%20ROMERE%20var,mod%20j%C3%B8derne%20i%20hans%20rige">https://www.kristeligt-dagblad.dk/kronik/forbud-mod-omskaering-i-antikken-og-i-dag#:~:text=FOR%20GR%C3%86KERE%20OG%20ROMERE%20var,mod%20j%C3%B8derne%20i%20hans%20rige</a> . (Accessed: 8 April 2024).	Müller, Mogens	KU	0	X	Circumcision
124.	Munkholm, M. and Holm, T.A. (2018) <i>Også i 2010 ville Løkke udrydde ghettoerne – målet fra dengang er endnu ikke nået, Berlingske</i> . Available at: <a href="https://www.berlingske.dk/politik/ogsaa-i-2010-ville-loekke-udrydde-ghettoerne-maalet-fra-dengang-er-endnu-ikke">https://www.berlingske.dk/politik/ogsaa-i-2010-ville-loekke-udrydde-ghettoerne-maalet-fra-dengang-er-endnu-ikke</a> (Accessed: 9 April 2024).	Andersen, John	RUC	X	X	Housing
125.	Nielsen, C.S. (2015) <i>Hjernevask og radikaliserings i Grimhøjmoskeen, Politiken</i> . Available at: <a href="https://politiken.dk/debat/kroniken/art5561371/Hjernevask-og-radikaliserings-i-Grimh%C3%B8jmoskeen#tocomment">https://politiken.dk/debat/kroniken/art5561371/Hjernevask-og-radikaliserings-i-Grimh%C3%B8jmoskeen#tocomment</a> (Accessed: 9 April 2024).	Nielsen, Christian Suhr	AU	0	0	Faith

126.	Nielsen, D.K. (2018) <i>Ekspert: Særregler og ghettolister skader integrationen, Dansk Socialrådgiverforening</i> . Available at: <a href="https://socialraadgiverne.dk/faglig-artikel/eksperter-saerregler-ghettolister-skader-integrationen/#:~:text=Ghettolisten%20bliver%20brugt%20til%20at,Skadelig%20for%20integrationen">https://socialraadgiverne.dk/faglig-artikel/eksperter-saerregler-ghettolister-skader-integrationen/#:~:text=Ghettolisten%20bliver%20brugt%20til%20at,Skadelig%20for%20integrationen</a> . (Accessed: 11 April 2024).	Andersen, Hans Skifter; Larsen, Troels Schultz; Jørgen Albæk	AAU, RUC, AU	X	X	Housing
127.	Nielsen, H.B. (2018) <i>DF med barskt ghetto-forslag: Sådan reagerer beboerne i Mjølnerparken, BT</i> . Available at: <a href="https://www.bt.dk/danmark/df-med-barskt-ghetto-forslag-saadan-reagerer-beboerne-i-mjoelnerparken">https://www.bt.dk/danmark/df-med-barskt-ghetto-forslag-saadan-reagerer-beboerne-i-mjoelnerparken</a> (Accessed: 10 April 2024).	Hartoft, Hanne	AAU	X	X	Housing
128.	Nielsen, J.P. (2022) <i>Hverdagsracisme: Diskrimination rammer dobbelt så mange etniske minoritetsdanskere som etniske danskere på arbejdspladsen, Børsen</i> . Available at: <a href="https://borsen.dk/nyheder/longread/dobbelt-saa-mange-etniske-minoriteter-oplever-diskrimination">https://borsen.dk/nyheder/longread/dobbelt-saa-mange-etniske-minoriteter-oplever-diskrimination</a> (Accessed: 9 April 2024).	Muhr, Sara Louise	CBS	X	0	Hijab
129.	Nielsen, M. (2021) <i>Har vi en ghettolov? Eller er vi begyndt at straffe minoritetsetnisk fattigdom?, Solidaritet</i> . Available at: <a href="https://solidaritet.dk/har-vi-en-ghettolov-eller-er-vi-begyndt-at-straffe-minoritetsetnisk-fattigdom/">https://solidaritet.dk/har-vi-en-ghettolov-eller-er-vi-begyndt-at-straffe-minoritetsetnisk-fattigdom/</a> (Accessed: 9 April 2024).	Andersen, John	RUC	X	X	Housing
130.	Nørgaard, M. (2019) <i>Ekspert i byudvikling: Et eksperiment i den helt store skala, Ekstra Bladet</i> . Available at: <a href="https://ekstrabladet.dk/nyheder/politik/danskpolitik/ekspert-i-byudvikling-et-eksperiment-i-den-helt-store-skala/7607486">https://ekstrabladet.dk/nyheder/politik/danskpolitik/ekspert-i-byudvikling-et-eksperiment-i-den-helt-store-skala/7607486</a> (Accessed: 11 April 2024).	Stender, Marie	AAU	X	X	Housing
131.	Norrie, A. (2019) <i>Forskere: Nej, det er ikke et parallelsamfund, SjællandskeNyheder</i> . Available at: <a href="https://www.sn.dk/helsingoer-kommune/forskere-nej-det-er-ikke-et-parallelsamfund/?token=sub%7C4ofu0fr525q4%7C2024-05-">https://www.sn.dk/helsingoer-kommune/forskere-nej-det-er-ikke-et-parallelsamfund/?token=sub%7C4ofu0fr525q4%7C2024-05-</a>	Larsen, Troels Schultz; Andersen, Hans Skifter	RUC, AAU	X	0	Housing

	09T13%3A00%3A12Z%7C89331%7C16.170.30.244%2Fsha1%3Ab3b6fa8d4590c3dbf07bb9c3fd2d44628cc8abfb (Accessed: 9 April 2024).					
132.	Olsen, T.L. (2018) <i>Hvorfor bruger vi egentlig begrebet 'ghetto' om boligområder i Danmark?, DR</i> . Available at: <a href="https://www.dr.dk/nyheder/indland/hvorfor-bruger-vi-egentlig-begrebet-ghetto-om-boligomraader-i-danmark#:~:text=Indland-,Hvorfor%20bruger%20vi%20egentlig%20begrebet%20'ghetto'%20om%20boligomr%C3%A5der%20i%20Danmark,meget%20misvisende%2C%20siger%20anerkendt%20forsker.&amp;text='Ghetto'%20er%20i%20den%20grad,Vejle%20og%20Korsk%C3%A6rpar ken%20i%20Fredericia">https://www.dr.dk/nyheder/indland/hvorfor-bruger-vi-egentlig-begrebet-ghetto-om-boligomraader-i-danmark#:~:text=Indland-,Hvorfor%20bruger%20vi%20egentlig%20begrebet%20'ghetto'%20om%20boligomr%C3%A5der%20i%20Danmark,meget%20misvisende%2C%20siger%20anerkendt%20forsker.&amp;text='Ghetto'%20er%20i%20den%20grad,Vejle%20og%20Korsk%C3%A6rpar ken%20i%20Fredericia</a> . (Accessed: 11 April 2024).	Andersen, Hans Skifter	AAU	X	X	Housing
133.	Pagh-Schlegel, P. (2019) <i>Forskere skyder central rapport om parallelsamfund ned, Altinget</i> . Available at: <a href="https://www.alinget.dk/artikel/181680-forskere-skyder-central-rapport-om-parallelsamfund-ned">https://www.alinget.dk/artikel/181680-forskere-skyder-central-rapport-om-parallelsamfund-ned</a> (Accessed: 9 April 2024).	Larsen, Troels Schultz; Andersen, Hans Skifter	RUC AAU	X	X	Housing
134.	Pedersen, A.Y. (2022) <i>Staten fører socialpolitik med en bulldozer: Meningen er åbenbart at øge utrygheden blandt os, Århus Stiftstidende</i> . Available at: <a href="https://stiften.dk/debat/staten-foerer-socialpolitik-med-en-bulldozer-meningen-er-aabenbart-at-oege-utrygheden-blandt-os">https://stiften.dk/debat/staten-foerer-socialpolitik-med-en-bulldozer-meningen-er-aabenbart-at-oege-utrygheden-blandt-os</a> (Accessed: 9 April 2024).	Pedersen, Alex Young	AU	0	X	Housing
135.	Petersen, I. (2014) <i>Forsker: Moskéer fremmer integrationen, Videnskab</i> . Available at: <a href="https://videnskab.dk/kultur-samfund/forsker-moskeer-fremmer-integrationen/#">https://videnskab.dk/kultur-samfund/forsker-moskeer-fremmer-integrationen/#</a> (Accessed: 8 April 2024).	Jacobsen, Brian Arly; Simonsen, Jørgen Bæk; Kühle, Lene	KU	X	X	Mosque
136.	Petersen, T.S. (2018) <i>Thomas Søbirk Petersen: Dobbeltstraf i ghettoer er dobbeltmoralisk, Politiken</i> . Available at: <a href="https://politiken.dk/debat/debatindlaeg/art6384379/D">https://politiken.dk/debat/debatindlaeg/art6384379/D</a>	Petersen, Thomas Søbirk	RUC	0	0	Housing

	obbeltstraf-i-ghettoer-er-dobbeltmoralsk (Accessed: 9 April 2024).					
137.	Ragn, A.G. (2017) <i>MASKERINGSFORBUD: Morten Østergaard strammer ex-statsministers budskab, Mandagmorgen</i> . Available at: <a href="https://www.mm.dk/tjekdet/artikel/maskeringsforbud-morten-oestergaard-strammer-ex-statsministers-budskab">https://www.mm.dk/tjekdet/artikel/maskeringsforbud-morten-oestergaard-strammer-ex-statsministers-budskab</a> (Accessed: 9 April 2024).	Just, Sine Nørholm; Kock, Christian	RUC, KU	X	X	Burqa/niqa b
138.	Rasmussen (2009) <i>Mens vi venter på burka-kommissionen, Information</i> . Available at: <a href="https://www.information.dk/debat/2009/11/mens-venter-paa-burka-kommissionen">https://www.information.dk/debat/2009/11/mens-venter-paa-burka-kommissionen</a> (Accessed: 9 April 2024).	Rasmussen , Torben Rugberg	SDU	0	X	Burqa/niqa b
139.	Ravnø, L. and Moestrup, J.H.R. (2018) <i>Forsker om bandefolk ansat i boligselskab: - Det er ekstremt skadeligt for tilliden, Tv2</i> . Available at: <a href="https://nyheder.tv2.dk/samfund/2018-06-17-forsker-om-bandefolk-ansat-i-boligselskab-det-er-ekstremt-skadeligt-for-tilliden">https://nyheder.tv2.dk/samfund/2018-06-17-forsker-om-bandefolk-ansat-i-boligselskab-det-er-ekstremt-skadeligt-for-tilliden</a> (Accessed: 11 April 2024).	Kublitz, Anja	AAU	X	X	Housing
140.	Redder, A. (2020) <i>"Overraskende lavt": Nye tal viser, at halalcertifikater langt fra er en pengemaskine, Kristeligt-dagblad</i> . Available at: <a href="https://www.kristeligt-dagblad.dk/danmark/overraskende-lavt-nye-tal-viser-halalcertifikater-langt-fra-er-en-pengemaskine">https://www.kristeligt-dagblad.dk/danmark/overraskende-lavt-nye-tal-viser-halalcertifikater-langt-fra-er-en-pengemaskine</a> (Accessed: 9 April 2024).	Kühle, Lene; Jacobsen, Brian Arly	AU, KU	X	X	Halal (food)
141.	Redder, A. and Yskes, E. (2020) <i>Regeringens kamp mod fundamentalister kan blive et slag i luften: Nu er under hver tredje moské anerkendt, Kristeligt-dagblad</i> . Available at: <a href="https://www.kristeligt-dagblad.dk/danmark/regeringens-kamp-mod-fundamentalister-risikerer-blive-et-slag-i-luften-nu-er-under-hver">https://www.kristeligt-dagblad.dk/danmark/regeringens-kamp-mod-fundamentalister-risikerer-blive-et-slag-i-luften-nu-er-under-hver</a> (Accessed: 9 April 2024).	Kühle, Lene; Jacobsen, Brian Arly	AU, KU	X	X	Donations
142.	Ringblom, P.M. (2022) <i>Tørklæder, eskimois og pølsevogne. Identitetspolitik er vor tids definerende kampplads, Kristeligt-dagblad</i> . Available at: <a href="https://www.kristeligt-dagblad.dk/debat/toerklæder-">https://www.kristeligt-dagblad.dk/debat/toerklæder-</a>	Thorup, Mikkel	AU	X	X	Hijab

	eskimois-og-poelsevogne-identitetspolitik-er-vor-tids-definerende-kampplads (Accessed: 8 April 2024).					
143.	Ringgard, A. (2018a) <i>Forskere: Vuggestue-tvang i 'ghettoer' er et risikabelt eksperiment, Videnskab</i> . Available at: <a href="https://videnskab.dk/kultursamfund/forskere-vuggestue-tvang-i-ghettoer-er-et-risikabelt-eksperiment/">https://videnskab.dk/kultursamfund/forskere-vuggestue-tvang-i-ghettoer-er-et-risikabelt-eksperiment/</a> (Accessed: 9 April 2024).	Juhl, Pernille	RUC	X	X	Housing
144.	Ringgard, A. (2018b) <i>Forskere: Vuggestuetvang i ghettoer er et svigt mod børnene, Jyllands-Posten</i> . Available at: <a href="https://jyllands-posten.dk/nyviden/ECE10664752/forskere-vuggestuetvang-i-ghettoer-er-et-svigt-mod-boernene/">https://jyllands-posten.dk/nyviden/ECE10664752/forskere-vuggestuetvang-i-ghettoer-er-et-svigt-mod-boernene/</a> (Accessed: 9 April 2024).	Juhl, Pernille	RUC	X	X	Housing
145.	Ritzau (2016) <i>Eksperter: Ulovligt at skærpe tilsyn med muslimske skoler, Jyllands-posten</i> . Available at: <a href="https://jyllands-posten.dk/politik/ECE8505549/eksperter-ulovligt-at-skaerpe-tilsyn-med-muslimske-skoler/">https://jyllands-posten.dk/politik/ECE8505549/eksperter-ulovligt-at-skaerpe-tilsyn-med-muslimske-skoler/</a> (Accessed: 10 April 2024).	Jensen, Jørgen Albæk	AU	X	X	Muslim Free-Schools
146.	Ritzau (2017a) <i>DF overraskede: Flere kristne benytter bederum på skoler, Ekstra Bladet</i> . Available at: <a href="https://ekstrabladet.dk/nyheder/samfund/df-overraskede-flere-kristne-benyttter-bederum-paa-skoler/6741001">https://ekstrabladet.dk/nyheder/samfund/df-overraskede-flere-kristne-benyttter-bederum-paa-skoler/6741001</a> (Accessed: 9 April 2024).	Lægaard, Sune	RUC	X	X	Prayer
147.	Ritzau (2017b) <i>Undervisningsministeriet: Særligt kristne benytter bederum på skoler, DR</i> . Available at: <a href="https://www.dr.dk/nyheder/politik/undervisningsministeriet-saerligt-kristne-benyttter-bederum-paa-skoler#:~:text=Af%20de%201261%20institutioner%2C%20der,og%20foreninger%2C%20der%20benyttter%20lokalerne.">https://www.dr.dk/nyheder/politik/undervisningsministeriet-saerligt-kristne-benyttter-bederum-paa-skoler#:~:text=Af%20de%201261%20institutioner%2C%20der,og%20foreninger%2C%20der%20benyttter%20lokalerne.</a> (Accessed: 9 April 2024).	Lægaard, Sune	RUC	X	X	Prayer
148.	Ritzau (2018) <i>Forsker: Forkerte præmisser bag regeringens ghettoplan, Jyllands-posten</i> . Available at: <a href="https://jyllands-posten.dk/politik/ECE10356285/forsker-forkerte-">https://jyllands-posten.dk/politik/ECE10356285/forsker-forkerte-</a>	Andersen, Hans Skifter	AAU	X	X	Housing

	praemisser-bag-regeringens-ghettoplan/ (Accessed: 11 April 2024).					
149.	Ritzau (2021) <i>Köln tillader bønnekald - professor tvivler på danske kald, BT</i> . Available at: <a href="https://www.bt.dk/samfund/koln-tillader-boennekald-professor-tvivler-paa-danske-kald">https://www.bt.dk/samfund/koln-tillader-boennekald-professor-tvivler-paa-danske-kald</a> (Accessed: 8 April 2024).	Kühle, Lene	AU	X	X	Prayer
150.	Ritzau (2022) <i>Forsker: Vi kender ikke omfanget af piger tvunget i tørklæde, Ugeavisen</i> . Available at: <a href="https://ugeavisen.dk/indland/forsker-vi-kender-ikke-omfanget-af-piger-tvunget-i-toerklæde">https://ugeavisen.dk/indland/forsker-vi-kender-ikke-omfanget-af-piger-tvunget-i-toerklæde</a> (Accessed: 8 April 2024).	Jacobsen, Brian Arly	KU	X	X	Hijab
151.	Ritzau (2024) <i>Styrelse blåstempler hjemsendelse af tørklædebærende elev, BT</i> . Available at: <a href="https://www.bt.dk/samfund/styrelse-blaastempler-hjemsendelse-af-toerklædebaerende-elev">https://www.bt.dk/samfund/styrelse-blaastempler-hjemsendelse-af-toerklædebaerende-elev</a> (Accessed: 9 April 2024).	Waage, Frederik	SDU	X	X	Hijab
152.	Rosener, A.K. and Bergquist, R. (2019) <i>Indblik: Dårligt image gnaver sig ind, Boligen</i> . Available at: <a href="https://fagbladetboligen.dk/alle-nyheder/2019/maj/indblik-darligt-image-gnaver-sig-ind/#:~:text=D%C3%A5rligt%20image%20smitter&amp;text=Her%20fandt%20tre%20forskere%20ud,%2C%20hashforbrug%2C%20alkohol%20og%20kriminalitet">https://fagbladetboligen.dk/alle-nyheder/2019/maj/indblik-darligt-image-gnaver-sig-ind/#:~:text=D%C3%A5rligt%20image%20smitter&amp;text=Her%20fandt%20tre%20forskere%20ud,%2C%20hashforbrug%2C%20alkohol%20og%20kriminalitet</a> . (Accessed: 11 April 2024).	Andersen, Hans Skifter	AAU	X	X	Housing
153.	Samson, K. (2018) <i>Vores tøj – vores valg! Manifestation mod Burka-forbuddet, Performance-design.Ruc</i> . Available at: <a href="https://performance-design.ruc.dk/blog/archives/1126">https://performance-design.ruc.dk/blog/archives/1126</a> (Accessed: 9 April 2024).	Samson, Kristine	RUC	0	X	Burqa/niqab
154.	Sass, U. (2019) <i>Forsker ser på Vollsmose: Har Allah sat sit aftryk på ghettoen?, Fyens</i> . Available at: <a href="https://fyens.dk/odense/forsker-ser-paa-vollsmose-har-allah-sat-sit-aftryk-paa-ghettoen#:~:text=Fredag%20udkommer%20bogen%20">https://fyens.dk/odense/forsker-ser-paa-vollsmose-har-allah-sat-sit-aftryk-paa-ghettoen#:~:text=Fredag%20udkommer%20bogen%20</a>	Nielsen, Helle Lykke	SDU	X	X	Housing



	20%22Kampen%20om,til%20at%20positionere%20sig%20selv. (Accessed: 9 April 2024).					
155.	Schaumann, N. (2022) » <i>Det skaber yderligere polarisering og mistillid</i> « – forsker er kritisk overfor forslag om tørklædeforbud for skolebørn, <i>Berlingske</i> . Available at: <a href="https://www.berlingske.dk/debatinterview/det-skaber-yderligere-polarisering-og-mistillid-forsker-er-kritisk?token=3ee76a87fd0b43a4bf89c4cb5805694e.1712585959434&amp;tracked&amp;user=3ee76a87fd0b43a4bf89c4cb5805694e&amp;product=&amp;status=true">https://www.berlingske.dk/debatinterview/det-skaber-yderligere-polarisering-og-mistillid-forsker-er-kritisk?token=3ee76a87fd0b43a4bf89c4cb5805694e.1712585959434&amp;tracked&amp;user=3ee76a87fd0b43a4bf89c4cb5805694e&amp;product=&amp;status=true</a> (Accessed: 8 April 2024).	Khawaja, Iram	AU	X	0	Hijab
156.	Schaumburg-Müller, S. (2020) <i>Hvorfor bør man ikke kriminalisere omskæring af drengebørn?</i> , <i>Holderdetibytten.wordpress</i> . Available at: <a href="https://holderdetibytten.wordpress.com/2020/09/25/hvorfor-bor-man-ikke-kriminalisere-omskaering-af-drengborn/">https://holderdetibytten.wordpress.com/2020/09/25/hvorfor-bor-man-ikke-kriminalisere-omskaering-af-drengborn/</a> (Accessed: 9 April 2024).	Schaumburg-Müller, Sten	SDU	0	X	Circumcision
157.	Schlichtkrull, S. (2019) <i>Der skal mere end nedrivning til at slå en ghetto ihjel</i> , <i>Kommunen</i> . Available at: <a href="https://www.kommunen.dk/artikel/kommuner-skal-goere-haarde-ghettoer-til-blandede-bydele">https://www.kommunen.dk/artikel/kommuner-skal-goere-haarde-ghettoer-til-blandede-bydele</a> (Accessed: 10 April 2024).	Andersen, Hans Skifter; Jørgensen, Anja; Bach, Jonas Strandholdt	AAU, AU	X	0	Housing
158.	Schmidt, G. (2018) <i>Garbi Schmidt: Regeringens ghetto-udspil mangler viden</i> , <i>Pov.International</i> . Available at: <a href="https://pov.international/garbi-schmidt-regeringens-ghetto-udspil-mangler-viden/">https://pov.international/garbi-schmidt-regeringens-ghetto-udspil-mangler-viden/</a> (Accessed: 9 April 2024).	Schmidt, Garbi	RUC	0	X	Housing
159.	Seff, B.A. (2020) <i>DEBAT: Ghettoplanen er i strid med videnskaben, grundloven og internationale konventioner</i> , <i>SjællandskeNyheder</i> . Available at: <a href="https://www.sn.dk/helsingoer-kommune/debat-ghettoplanen-er-i-strid-med-videnskaben-grundloven-">https://www.sn.dk/helsingoer-kommune/debat-ghettoplanen-er-i-strid-med-videnskaben-grundloven-</a>	Andersen, Hans Skifter	AAU	X	0	Housing

	og-internationale-konventioner/ (Accessed: 11 April 2024).					
160.	Skadegård, M.C. (2022) <i>At tale om parallelsamfund er racisme, når det kun sker om ikkehvide borgere, Nordtinget</i> . Available at: <a href="https://www.nordtinget.dk/2022/01/10/at-tale-om-parallelsamfund-er-racisme-naar-det-kun-sker-om-ikkehvide-borgere/">https://www.nordtinget.dk/2022/01/10/at-tale-om-parallelsamfund-er-racisme-naar-det-kun-sker-om-ikkehvide-borgere/</a> (Accessed: 11 April 2024).	Skadegård, Mira Chandhok	AAU	0	X	Housing
161.	Skoffer, J.K. (2019) <i>Støtter du hellig krig og terror ved at købe dansk kylling?, Mandagmorgen</i> . Available at: <a href="https://www.mm.dk/tjekdet/artikel/stoetter-du-hellig-krig-og-terror-ved-at-koebe-dansk-kylling">https://www.mm.dk/tjekdet/artikel/stoetter-du-hellig-krig-og-terror-ved-at-koebe-dansk-kylling</a> (Accessed: 9 April 2024).	Riexinger, Martin Thomas; Fischer, Johan; Vinding, Niels Valdemar	KU, AU, RUC	X	X	Halal (food)
162.	Søndergaard, B. (2017) <i>Heftig debat om kønsopdelt svømning fortsætter, Kristeligt-dagblad</i> . Available at: <a href="https://www.kristeligt-dagblad.dk/danmark/heftig-debat-om-koensopdelt-svoemning-fortsætter">https://www.kristeligt-dagblad.dk/danmark/heftig-debat-om-koensopdelt-svoemning-fortsætter</a> (Accessed: 9 April 2024).	Lægaard, Sune; Thomsen, Jens Peter Frølund	RUC, AU	X	X	Women- only swimming
163.	Svansø, V.L. (2022) <i>Ny elevfordeling skal bremse parallelsamfund – kun fire gymnasier i hele landet har problemer, Berlingske</i> . Available at: <a href="https://www.berlingske.dk/samfund/ny-elevfordeling-skal-bremse-parallelsamfund-kun-fire-gymnasier-i-hele">https://www.berlingske.dk/samfund/ny-elevfordeling-skal-bremse-parallelsamfund-kun-fire-gymnasier-i-hele</a> (Accessed: 9 April 2024).	Larsen, Troels Schultz	RUC	X	X	Housing
164.	Thomsen, M.F. (2018) <i>Ghettoplan vil ramme nabo-boligområder forskelligt, Tv2Kosmopol</i> . Available at: <a href="https://www.tv2kosmopol.dk/kobenhavn/ghettoplan-vil-ramme-nabo-boligomrader-forskelligt">https://www.tv2kosmopol.dk/kobenhavn/ghettoplan-vil-ramme-nabo-boligomrader-forskelligt</a> (Accessed: 9 April 2024).	Larsen, Troels Schultz	RUC	X	X	Housing
165.	Toft, T. and Schjerbeck, J.G. (2022) <i>Fejl og fordrejninger i debat om tørklæder: Formand og direktør går galt i byen, DR</i> . Available at: <a href="https://www.dr.dk/nyheder/detektor/fejl-og-fordrejninger-i-debat-om-toerklæder-formand-og-direktoer-gaar-galt-i-byen">https://www.dr.dk/nyheder/detektor/fejl-og-fordrejninger-i-debat-om-toerklæder-formand-og-direktoer-gaar-galt-i-byen</a> (Accessed: 8 April 2024).	Jacobsen, Brian Arly; Simonsen, Kristina Bakkær;	KU, AU	X	X	Hijab

		Kühle, Lene				
166.	Topal, M.K. (2016) <i>Mange unge indvandrere ønsker slet ikke at være danske, Information</i> . Available at: <a href="https://www.information.dk/debat/2016/10/unge-indvandrere-oensker-slet-vaere-danske">https://www.information.dk/debat/2016/10/unge-indvandrere-oensker-slet-vaere-danske</a> (Accessed: 9 April 2024).	Topal, Mustafa Kema	RUC	0	X	Housing
167.	Topal, M.K. (2022) <i>Far med indvandrerbaggrund: Politikerne tager mine børn som gidsler i debatten, Politiken</i> . Available at: <a href="https://politiken.dk/debat/kroniken/art8942837/Politikerne-tager-mine-b%C3%B8rn-som-gidsler-i-debatten">https://politiken.dk/debat/kroniken/art8942837/Politikerne-tager-mine-b%C3%B8rn-som-gidsler-i-debatten</a> (Accessed: 9 April 2024).	Topal, Mustafa Kemal	RUC	0	0	Hijab
168.	Tulinius, B. (2018a) <i>Jurister er uenige om grundlovsbeskyttelse af religiøs omskæring, Kristeligt-dagblad</i> . Available at: <a href="https://www.kristeligt-dagblad.dk/danmark/jurister-uenige-om-grundlovsbeskyttelse-af-religioes-omskaering#:~:text=Jurister%20er%20uenige%20om%20grundlovsbeskyttelse%20af%20religi%C3%B8s%20omsk%C3%A6ring,-Mens%20flere%20tusinde&amp;text=%E2%80%9DVed%20Grundlovens%20vedtagelse%20samt%20de,kunne%20de%20have%20gjort%20det">https://www.kristeligt-dagblad.dk/danmark/jurister-uenige-om-grundlovsbeskyttelse-af-religioes-omskaering#:~:text=Jurister%20er%20uenige%20om%20grundlovsbeskyttelse%20af%20religi%C3%B8s%20omsk%C3%A6ring,-Mens%20flere%20tusinde&amp;text=%E2%80%9DVed%20Grundlovens%20vedtagelse%20samt%20de,kunne%20de%20have%20gjort%20det</a> . (Accessed: 9 April 2024).	Christoffer sen, Lisbet; Rytter, Jens Elo	RUC, KU	X	X	Circumcision
169.	Tulinius, B. (2018b) <i>Kritik: Omskæringsdebat viser, at jurister har ændret syn på religionsfriheden, Kristeligt-dagblad</i> . Available at: <a href="https://www.kristeligt-dagblad.dk/kirke-tro/jurister-har-aendret-syn-paa-religionsfriheden">https://www.kristeligt-dagblad.dk/kirke-tro/jurister-har-aendret-syn-paa-religionsfriheden</a> (Accessed: 9 April 2024).	Christoffer sen, Lisbet; Jensen, Jørgen Albæk	RUC, AAU	X	X	Circumcision
170.	Tulinius, B. (2019) <i>Ghettolister og parallelsamfund blev en mærkesag i 2010'erne, Kristeligt-dagblad</i> . Available at: <a href="https://www.kristeligt-dagblad.dk/liv-sjael/ghettolister-og-parallelsamfund-blev-en-politisk-maerkesag">https://www.kristeligt-dagblad.dk/liv-sjael/ghettolister-og-parallelsamfund-blev-en-politisk-maerkesag</a> (Accessed: 11 April 2024).	Andersen, Hans Skifter	AAU	X	X	Housing

171.	Valdimarsson, E. (2020) <i>Til december kan Danmark få det højeste antal hårde ghettoer nogensinde: »Er vi virkelig så velhavende, at vi skal til at rive boligblokke ned her?«</i> , <i>Byrummonitor</i> . Available at: <a href="https://byrummonitor.dk/Nyheder/art7800977/%C2%BBEr-vi-virkelig-s%C3%A5-velhavende-at-vi-skal-til-at-rive-boligblokke-ned-her%C2%AB">https://byrummonitor.dk/Nyheder/art7800977/%C2%BBEr-vi-virkelig-s%C3%A5-velhavende-at-vi-skal-til-at-rive-boligblokke-ned-her%C2%AB</a> (Accessed: 11 April 2024).	Bech-Danielsen, Claus	AAU	X	0	Housing
172.	Valeur, J. (2018) <i>Ekspert: En plads på ghettolisten har konsekvenser</i> , <i>Politiken</i> . Available at: <a href="https://politiken.dk/danmark/politik/art6299220/Ekspert-En-plads-p%C3%A5-ghettolisten-har-konsekvenser#:~:text=Intentionen%20med%20ghettolisten%20er%2C%20at,effekt%20for%20de%20udsatte%20boligomr%C3%A5der">https://politiken.dk/danmark/politik/art6299220/Ekspert-En-plads-p%C3%A5-ghettolisten-har-konsekvenser#:~:text=Intentionen%20med%20ghettolisten%20er%2C%20at,effekt%20for%20de%20udsatte%20boligomr%C3%A5der</a> . (Accessed: 10 April 2024).	Andersen, Hans Skifter	AAU	X	X	Housing
173.	Vang, C.L., Kern-Jespersen, R. and Rasmussen, A.O.A.R. (2019) <i>Lever 76.400 i et parallelsamfund i Danmark? Det ved vi (stadigvæk) ikke, Mandagmorgen</i> . Available at: <a href="https://www.mm.dk/tjekdet/artikel/lever-76400-i-et-parallelsamfund-i-danmark-det-ved-vi-stadigvaek-ikke">https://www.mm.dk/tjekdet/artikel/lever-76400-i-et-parallelsamfund-i-danmark-det-ved-vi-stadigvaek-ikke</a> (Accessed: 9 April 2024).	Jacobsen, Brian Arly; Simonsen, Kristina Bakkær	AU, KU	X	X	Housing
174.	Vincent, C. and Johansen, T.S. (2012) <i>Forskere: Muslimer har ret til at kalde til bøn</i> , <i>Kristeligt-dagblad</i> . Available at: <a href="https://www.kristeligt-dagblad.dk/kirke-tro/forskere-muslimer-har-ret-til-kalde-til-b%C3%B8n">https://www.kristeligt-dagblad.dk/kirke-tro/forskere-muslimer-har-ret-til-kalde-til-b%C3%B8n</a> (Accessed: 9 April 2024).	Rytter, Jens Elo; Jacobsen, Brian Arly	KU	X	X	Prayer
175.	Vinding, N.V. (2018) <i>Kvinder i hijab er også klar til kamp</i> , <i>Religion</i> . Available at: <a href="https://www.religion.dk/religionsanalysen/kvinder-i-hijab-er-klar-til-kamp">https://www.religion.dk/religionsanalysen/kvinder-i-hijab-er-klar-til-kamp</a> (Accessed: 8 April 2024).	Vinding, Niels Valdemar	KU	0	X	Hijab; burqa/niqab
176.	Weichert, S. (2017) <i>Ekspert om bønnen kald: Morgenvækning omvender ikke politikere</i> , <i>Jydske Vestkysten</i> . Available at: <a href="https://jv.dk/syddjylland/ekspert-om-boennekald-">https://jv.dk/syddjylland/ekspert-om-boennekald-</a>	Harrebye, Silas	RUC	X	X	Prayer

	morgenvækning-omvender-ikke-politikere (Accessed: 9 April 2024).					
177.	Willumsen, S. (2016) <i>Forskere delte i spørgsmål om kønsopdelt svømning, Århus Stiftstidende</i> . Available at: <a href="https://stiften.dk/aarhus/forskere-delte-i-spoergsmaal-om-koensopdelt-svoemning#:~:text=%C2%BBK%C3%B8nsopdelt%20sv%C3%B8mning%20skaber%20mere%20isolation,vi%20skal%20v%C3%A6re%20mere%20fleksible.&amp;text=Skader%20det%20integrationen%20og%20opretholder,har%20forskere%20delte%20meninger%20om">https://stiften.dk/aarhus/forskere-delte-i-spoergsmaal-om-koensopdelt-svoemning#:~:text=%C2%BBK%C3%B8nsopdelt%20sv%C3%B8mning%20skaber%20mere%20isolation,vi%20skal%20v%C3%A6re%20mere%20fleksible.&amp;text=Skader%20det%20integrationen%20og%20opretholder,har%20forskere%20delte%20meninger%20om</a> . (Accessed: 9 April 2024).	Necéf, Ümit; Thomsen, Jens Peter Frølund	SDU, AU	X	X	Women- only swimming
178.	Winther, B. (2018) <i>Løkke vil afvikle ghettoerne, men de fattige og indvandrerne skal jo bo et sted, Berlingske</i> . Available at: <a href="https://dd-berlingskedk-origin.berlingske.dk/samfund/loekke-vil-afvikle-ghettoerne-men-de-fattige-og-indvandrerne-skal-jo-bo-et-sted">https://dd-berlingskedk-origin.berlingske.dk/samfund/loekke-vil-afvikle-ghettoerne-men-de-fattige-og-indvandrerne-skal-jo-bo-et-sted</a> (Accessed: 11 April 2024).	Andersen, Hans Skifter; Ejnæs, Morten	AAU	X	X	Housing
179.	Winther, T.M. (2020) <i>Styrelse blåstempler rituel omskaering, Kristeligt-dagblad</i> . Available at: <a href="https://www.kristeligt-dagblad.dk/danmark/styrelse-blastempler-rituel-omskaering">https://www.kristeligt-dagblad.dk/danmark/styrelse-blastempler-rituel-omskaering</a> (Accessed: 9 April 2024).	Aktor, Mikael	SDU	X	X	Circumcisi on
180.	Yskes, E. (2020) <i>Blåt forslag mod muslimsk bønnekald kan næppe rummes inden for Grundloven, Kristeligt-dagblad</i> . Available at: <a href="https://www.kristeligt-dagblad.dk/kirke-tro/blaat-forslag-mod-muslimsk-boennekald-kan-naeppe-rummest-inden-grundloven">https://www.kristeligt-dagblad.dk/kirke-tro/blaat-forslag-mod-muslimsk-boennekald-kan-naeppe-rummest-inden-grundloven</a> (Accessed: 9 April 2024).	Christoffer sen, Lisbet	RUC	X	X	Prayer

## Appendix 7: Data set / List of Danish Academics

- Abbreviations: Journal articles = (JA), Public dissemination (PD). The number here under marks how many articles the academic has been a part of, in my data set.

Nr.	Academic	University	Association	JA	PD
1.	Agergaard, Sine	AAU	Department of Health Science and Technology; The Faculty of Medicine; Sport & Social Issues	3	
2.	Ahrensberg, Nanna Vestergaard	AU	Department of Political Science	1	
3.	Aktor, Mikael	SDU	Department of Culture and Language		1
4.	Andersen, Hans Skifter	AAU	BUILD	1	20
5.	Andersen, Hans Thor	AAU	Department of Construction, City, and Environment; Faculty of Engineering and Natural Sciences, Section for City, Housing, and Property REDY	1	3
6.	Andersen, John	RUC	Department of People and Technology; Mobility, Space, Place and Urban Studies (MOSPUS); Center for Action Research and Democratic Society; Centre for Arctic Studies		8
7.	Andersen, Peter B.	KU	Department of Cross-Cultural and Regional Studies		1
8.	Andersen, Simon Calmar	AU	Department of Political Science		1
9.	Andersen, Svend	AU	Department of Culture and Society; Systematic Theology		1
10.	Andersen, Torben M.	AU	Department of Economics		1
11.	Andreassen, Rikke	RUC	Department of Communication and Humanities; Culture and Media; Center for Gender, Power and Diversity		2
12.	Arnórsdóttir, Agnes S.	AU	School of Culture and Society; History		1
13.	Bach, Jonas Strandholt	AU	Department of Psychology and Behavioural Sciences	2	1

14.	Baumbach, Trine	KU	Center for Erhvervret og Offentlig Regulering		1
15.	Bech-Danielsen, Claus	AAU	Center for Business Law and Public Regulation	1	4
16.	Bille, Lars	KU	Department of Political Science	1	
17.	Birk, Rasmus Hoffmann	AAU	Department of Communication and Psychology; Faculty of Humanities and Social Sciences; Psychology of Culture; Humanity and Education; Situated Psychology	4	
18.	Bønsing, Sten	AAU	Institute of Law; Faculty of Humanities and Social Sciences; The research group – public law; SPARC: Social, Public and Administrative Law Research Centre; MASCHINE		4
19.	Braae, Ellen	KU	Landscape architecture and planning – Design		2
20.	Brinkmann, Svend	AAU	Department of Communication and Psychology; Faculty of Humanities and Social Sciences; Psychology of Culture; Humanity and Education; Situated Psychology; Center for Cultural Psychology; Qualitative Studies; Cultural Psychology		1
21.	Bryderup, Inge Marie	AAU	Department of Sociology and Social work; Faculty of Humanities and Social Sciences; FOSO – Network for research in social work		1
22.	Busck, Anne Gravsholt	KU	Geography	1	
23.	Carstensen, Trine Agervig	KU	Landscape Architecture and planning – Society	1	
24.	Christensen, Henrik Reintoft	AU	School of Culture and Society; Department of the Study of Religion	1	1
25.	Christensen, Hilda Rømer	KU	Department of Sociology		1
26.	Christiansen, Connie Carøe	RUC	-		1

27.	Christoffersen, Lisbet	RUC	Department of Social Sciences and Business; Changing Societies; Welfare and Diversity; Globalisation and Europeanisation		9
28.	Delica, Kristian Nagel	RUC	Department of People and Technology; Mobility, Space, Place and Urban Studies (MOSPUS); Research Centre in Health Promotion	1	3
29.	Ejnæs, Morten	AAU	Department of Sociology and Social Work; The Faculty of Social Sciences and Humanities; CASTOR – Sociological and criminological research on social differentiation and social control		1
30.	Elf, Nikolaj	SDU	Department of Design, Media, and Educational Science	1	
31.	Elmholdt, Kasper Trolle	AAU	Department of Politics and Society; The Faculty of Social Sciences and Humanities; Public Administration & Digitalisation; Centre for Information Systems Management; AI for the People; Danish Centre for Health Informatics	1	
32.	Eriksson, Birgit	AU	School of Communication and Culture; Aesthetics and Culture	2	
33.	Evans, Adam B.	KU	Sport, Individual & Society	2	
34.	Fallov, Mia Arp	AAU	Department of Sociology and Social Work; The Faculty of Social Sciences and Humanities; SCOPAS – Shaping Concepts, Practice and Advances in Social Work; FOSO; MIX – Center for Displacement, Migration and Integration; Green Societies	3	
35.	Feldt, Jakob Egholm	RUC	Department of Communication and Arts; Environmental Humanities; Memory and Uses	1	1



			of Pasts; Centre for Research on Problem-oriented Project Learning		
36.	Fischer, Johan	RUC	Department of Social Sciences and Business; Global Political Sociology; International Development Research Group; Socio-Economic Research Centre	1	2
37.	Frandsen, Johannes Nørregaard	SDU	Department of Culture and Language; The Hans Christian Andersen Centre		1
38.	Frandsen, Martin Severin	RUC	Department of People and Technology; Mobility, Space, Place and Urban Studies (MOSPUS); Centre for Action Research and Democratic Societal Change	1	
39.	Frisch, Morten	AAU	Faculty of Health and Medical Sciences		4
40.	Galal, Lise Paulsen	RUC	Department of Communication and Arts; Intercultural Studies		1
41.	Gilliam, Laura	AU	Danish School of Education, Educational Anthropology		1
42.	Graugaard, Christian	AAU	Department of Clinical Medicine; The Faculty of Medicine; Center for Sexology Research		1
43.	Gulis, Gabriel	SDU	Department of Public Health; Health Promotion	1	
44.	Haller, Mie Birk	AU	Center for Drug Research	2	
45.	Hammerslev, Ole	SDU	Department of Law; Law in Society		1
46.	Hansen, Christian Sandbjerg	AU	Danish School of Education; Educational Sociology	1	
47.	Hansen, Jesper Visti	RUC	Department of People and Technology; Mobility, Space, Place and Urban Studies (MOSPUS)	1	

48.	Hansen, Mette Weinreich	KU	Section for Consumption, Bioethics and Governance	1	
49.	Hansen, Stine Rosenlund	RUC	Department of People and Technology; TRANSITIONS – Sustainable Transitions and Environmental Planning	1	
50.	Harder, Jon Helt	SDU	Department of Culture and Language	2	
51.	Harrebye, Silas	RUC	Department of Social Sciences and Business		1
52.	Hartoft, Hanne	AAU	Department of Law; The Faculty of Social Sciences and Humanities; The research group – Public Law; The social justice research group; The social law research group		1
53.	Hedetoft, Ulf Riber	KU	SAXO-Institute – Archaeology, Ethnology, Greek & Latin History	1	
54.	Helms, Lotte	SDU	Department of Law		1
55.	Henkel, Heiko	KU	Department of Anthropology		1
56.	Herath, Gavanga Bandara	SDU	Research Centre for Computational & Organisational Cognition; Department of Language and Communication	1	
57.	Herbener, Jens-André	SDU	History of Religion		1
58.	Holtug, Nils	KU	Department for Communication		4
59.	Hunt, Geoffrey	AU	Department of Psychology and Behavioural Sciences; Centre for Alcohol and Drug Research	2	
60.	Hvenegård-Lassen, Kirsten	RUC	Department of Communication and Arts; Intercultural Studies; Centre for Gender, Power and Diversity	1	
61.	Jacobsen, Brian Arly	KU	Department of Cross-Cultural and Regional Studies	4	20
62.	Jensen, Jørgen Albæk	AU	Department of Law		3
63.	Jensen, Kristian Kriegbaum	AAU	Department of Politics and Society	1	

64.	Jensen, Pernille Friis	KU	Department of Cross-Cultural and Regional Studies	3	
65.	Jensen, Tim	SDU	Department of Culture and Language		2
66.	Jepsen, Marie Blomgren	AAU	Department of Construction, City and Environment	1	
67.	Johansen, Birgitte Schepeleern	KU	Department of Cross-Cultural and Regional Studies	1	2
68.	Jørgensen, Anja	AAU	Department of Sociology and Social Work; The Faculty of Social Sciences and Humanities; SocMap – Research Group in Social Mapping, Department of Sociology and Social Work; MIX- Centre for Displacement, Migration and Integration		2
69.	Jørgensen, Terese Sara Høj	KU	Department of Social Medicine	1	
70.	Juhl, Pernille	RUC	Department of People and Technology; Childhood, Youth and Family Life Research; Subject, technology and Social Practice; The Danish Centre for Research in Early Childhood Education and Care		3
71.	Jung, Dietrich	SDU	Department of Culture and Language; Center for Modern Middle East and Muslim Studies		1
72.	Just, Sine Nørholm	RUC	Department of Communication and Arts; Artificial Intelligence and Datafied Communication (AIDa); Centre for Gender, Power and Diversity; Centre for Digital Citizenship		1
73.	Kammersgaard, Tobias	AU	School of Business and Social Sciences; Centre for Alcohol and Drug Research	2	
74.	Kappel, Klemens	KU	Department of Communication	1	
75.	Khawaja, Iram	AU	Danish School of Education; Educational Psychology		3
76.	Koch, Pernille Boye	SDU	Institute of Law		1

77.	Kock, Christian	KU	Department of Communication		2
78.	Kofoed, Kamilla Amalie Bech	KU	Psychological Study Board – Distribution point	1	
79.	Kofoed, Lasse Martin	RUC	Department of People and Technology; Mobility, Space, Place and Urban Studies (MOSPUS)	2	
80.	Kolind, Torsten	AU	Department of Psychology and Behavioural Sciences; Centre for Alcohol and Drug Research	2	
81.	Kristiansen, Maria	KU	Department of Public Health Sciences	1	
82.	Krull, Lars	AAU	Aalborg University Business School; The Faculty of Social Sciences and Humanities; Accounting Research Group; AAU Executive		2
83.	Kublitz, Anja	AAU	Department of Politics and Society; The Faculty of Social Sciences and Humanities; GRS – Global Refugee Studies; MIX – Centre for Displacement, Migration and Integration		1
84.	Kühle, Lene	AU	School of Culture and Society; Department of the Study of Religion	2	14
85.	Kurrild-Klitgaard, Peter	KU	Department of Political Science		1
86.	Lægaard, Sune	RUC	Department of Communication and Arts; Research Group for Criminal Justice Ethics	4	14
87.	Langsted, Jørn Bo	AAU	Department of Law; The Faculty of Social Sciences and Humanities; The research group – Public Law; Global & Transnational Law Research Group; Centre for Cybercrime and Cybersecurity		1
88.	Larsen, Luna Skjoldann	KU	-	1	

89.	Larsen, Malik	AU	Centre for Contemporary Religion; Department of Culture and Society		1
90.	Larsen, Troels Schultz	RUC	Department of Social Sciences and Business; Social Dynamics and Change	1	14
91.	Lenneis, Verena	AAU	Department of Health Science and Technology; The Faculty of Medicine; Sport and Social Issues; Institute for Advanced Study in PBL	3	
92.	Lund, Rikke	KU	Department of Social Medicine	1	
93.	Lundsteen, Martin	KU	Department of Anthropology	1	
94.	Madsen, Mads	AU	Centre for Alcohol and Drug Research	2	
95.	Madsen, Thomas	KU	Department of Psychology	1	
96.	Marcussen, Martin	KU	Department of Political Science		1
97.	Mechlenborg, Mette	AAU	Department of the Built Environment; The Faculty of Engineering and Science; Division of Town, Housing and Property; Sustainable Cities and Everyday Practice Research Group	2	2
98.	Meret, Susi	AAU	Department of Politics and Society; The Faculty of Social Sciences and Humanities; Global Politics & Diversity; REGIS – Regional and International Studies Research Group; MIX – Center for Displacement, Migration and Integration; AI for the People		1
99.	Meyrowitsch, Dan	KU	Global Health Section		1
100.	Møller, Verner	AU	Department of Public Health; Sport Science		1
101.	Morton, Thomas	KU	Department of Psychology	1	
102.	Mouritsen, Per	AU	Department of Political Science	1	

103.	Muhr, Sara Louise	CBS	Diversity & Leadership at the Department of Organization		1
104.	Müller, Mogens	KU	Department of Biblical Exegesis		1
105.	Necef, Ümit	SDU	Department of Culture and Language		2
106.	Neergaard, Maja de	RUC	Department of People and Technology; Mobility, Space, Place and Urban Studies (MOSPUS)	2	
107.	Netterstrøm, Kasper Ly	KU	Department of Cross-Cultural and Regional Studies	1	
108.	Nicolaisen, Mathias Holst	KU	Department of Social Sciences and Business	1	
109.	Nielsen, Anne Mette Winneche	AAU	Department of Culture and Learning; The Faculty of Social Sciences and Humanities; Centre for Youth Research (CeFU); Green Societies	1	
110.	Nielsen, Christian Suhr	AU	School of Culture and Society; Department of Anthropology		1
111.	Nielsen, Helle Lykke	SDU	Department of Culture and Language; Centre for Modern Middle East and Muslim Studies		2
112.	Nielsen, Morten Ebbe Juul	KU	Department of Communication	1	
113.	Nielsen, Rikke Skovgaard	AAU	Department of the Built Environment; The Faculty of Engineering and Science; Division of Town, Housing and Property; Transformation of Housing and Places Research Group	2	2
114.	Nissen, Anita	AAU	Department of Politics and Society; The Faculty of Social Sciences and Humanities; Global Politics & Diversity; MIX – Centre for Displacement, Migration and Integration; Green Societies		1
115.	Nordberg, Lene Wiell	AAU	Department of the Built Environment; The Faculty of	1	1

			Engineering and Science; Division of Town, Housing and Property; Transformation of Housing and Places Research Group		
116.	Nygaard, Siv Steffen	KU	Department of Social Medicine	1	
117.	Olsen, Tore Vincents	AU	Department of Political Science	1	
118.	Ølund, Trine	KU	Department of Communication	1	
119.	Olwig, Karen Fog	KU	Department of Anthropology	1	
120.	Østergaard, Kate	KU	Department of Cross-Cultural and Regional Studies	1	3
121.	Østergaard, Uffe	CBS	Department of Business Humanities and Law		1
122.	Pedersen, Alex Young	AU	Danish School of Education; Educational Theory and Curriculum Studies; History of Ideas		1
123.	Petersen, Hanne	KU	JUR Research Centre Area	1	
124.	Petersen, Jesper	KU	-	1	
125.	Petersen, Thomas Søbirk	RUC	Department of Communication and Arts; Research Group for Criminal Justice Ethics		1
126.	Porner, Stine Piilgaard	SDU	Institute of Law		1
127.	Power, Séamus A.	KU	Department of Psychology	1	
128.	Rasmussen, Torben Rugberg	SDU	Department of Culture and Language		1
129.	Riesto, Svava	KU	Landscape architecture and planning – Society	1	1
130.	Riexinger, Martin Thomas	AU	School of Culture and Society – Arab and Islamic Studies		1
131.	Risager, Bjarke Skærlund	RUC	Department of People and Technology	2	
132.	Rittig, Søren	AU	Department of Clinical Medicine; Department of Paediatrics		1
133.	Rytter, Jens Elo	KU	Centre for Climate Change Law and Governance		3
134.	Samson, Kirstine	RUC	Department of Communication and Arts; Environmental	1	1

			Humanities; Science Studies; Visual Culture and Performance Design		
135.	Sandberg, Jakob Juul	SDU	Institute of Law		1
136.	Schaumberg-Müller, Sten	SDU	Institute of Law; Law in Society		3
137.	Scheuer, Jann	KU	Department of Nordic Studies and Linguistics	1	
138.	Schmidt, Garbi	RUC	Department of Communication and Arts; Intercultural Studies	1	1
139.	Schneidermann, Nanna	AU	School of Culture and Society; Department of Anthropology	1	
140.	Schultz-Knudsen, Mikele	KU	Centre for European, Comparative, and Constitutional Legal Studies	2	
141.	Secchi, Davide	SDU	Department of Culture and Language	1	
142.	Siim, Birte	AAU	Department of Politics and Society; The Faculty of Social Sciences and Humanities; FREIA – Centre for Gender Research; REGIS – Regional and International Studies research group; MIX – Center for Displacement, Migration and Integration	2	1
143.	Simonsen, Jørgen Bæk	KU	Department of Cross-Cultural and Regional Studies		1
144.	Simonsen, Kirsten	RUC	Department of People and Technology; Mobility, Space, Place and Urban Studies (MOSPUS)	2	
145.	Simonsen, Kristina Bakkær	AU	Department of Political Science		4
146.	Simpson, Deane	KU	Architecture, Urbanism and Landscape		1
147.	Sinclair, Kirstine	SDU	Department of Culture and Language; Centre for Modern Middle East and Muslim Studies	2	2
148.	Skadegård, Mira Chandhok	AAU	Department of Culture and Learning; The Faculty of Social		1



			Sciences and Humanities; Health Humanities; Green Societies		
149.	Skytt-Larsen, Christine Benna	KU	Geography	1	
150.	Søgaard, Thomas Friis	AU	Department of Psychology and Behavioural Sciences; Centre for Alcohol and Drug Research	2	
151.	Sørensen, Anne Scott	SDU	Department of Culture and Language	1	
152.	Srivarathan, Abirami	KU	Department for Health Service Research	1	
153.	Staubæs, Dorthe	AU	Danish School of Education; Educational Studies	1	
154.	Steinø, Nicolai	AAU	Department of Architecture, Design and Media Technology; The Technical Faculty of IT and Design; Section for Architecture and Urban Design; Urban Design – transformation & mobilities		1
155.	Stender, Marie	AAU	Department of the Built Environment; The Faculty of Engineering and Science; Division of Town, Housing and Property; Transformation of Housing and Places Research Group	2	7
156.	Suárez-Krabbe, Julia	RUC	Department of Communication and Arts; Intercultural Studies		1
157.	Suhr, Christian	AU	School of Culture and Society; Department of Anthropology	1	
158.	Thomsen, Jens Peter Frølund	AU	Department of Political Science		2
159.	Thorup, Mikkel	AU	School of Culture and Society; History of Ideas		1
160.	Topal, Mustafa Kemal	RUC	Department of People and Technology; Technology and Social Practice; Centre for Gender, Power and Diversity		2
161.	Vinding, Niels Valdemar	KU	Department of Biblical Exegesis	2	8
162.	Vogelius, Christa Holm	KU	Department of Art and Cultural Studies	1	

163.	Waage, Frederik	SDU	Institute of Law; Public Law		1
164.	Warburg, Margit	KU	Department of Cross-Cultural and Regional Studies	1	3
165.	Zuckerman, Maja Gildin	CBS	Department of Business Humanities and Law	1	

**Appendix 8:** Overview of thematic categorisations using NVivo.

- Table of the main thematic categorisations and sub-categorisations used to systematise the data sample through NVivo for data analysis.

<i>Journal articles</i>						
Main Thematic categorisation	Reflexivity, positionality, and identity (RQ1)	Academic debate situating theory (RQ2)			Autonomy or dependence on law, politics, and media (RQ3)	
Sub-categorisation		Distance Creation to Islamophobia and Racism			Contending terms or theories by the state	
		Non-academic voices in the foreground				
		Subject Naming				
		<i>People</i>	<i>Theory</i>			
<i>Public dissemination</i>						
Main Thematic categorisation	Academic arguments	Historical Arguments	Legal Arguments	Religious Arguments	Political Arguments	Personal arguments
Sub-categorisation	International arguments		Damage and effect of the law		Symbolic policy	Positionality and reflexivity
			<i>Distrust</i>			<i>Force and punishment.</i>
	Academic binary		Against the regulation		<i>Force and punishment.</i>	<i>Islamophobia or racism</i>
	Academic Freedom		For regulation		<i>Social experiment.</i>	
	Research states differently...		Neutral		<i>Stigmatisation</i>	
	Misinformation/misrepresentation					
Working with the regulation						

**Appendix 9:** Overview of search words for data sampling of empirical material.

- Table of search words for the data collection through the university research portal for both public dissemination and journal articles.

Theme	Search Words:
Hijab	“hijab”, “tørklæde” “headscarves”
Burqa/Niqab	”Burka”, ” burqa”, ”face veils”, “niqab”, “maskeringsforbud”, “tildækningsforbud”,
Prayer	“bønnekald”, “muslim prayer”, “bederum”, “prayer room”, ”adhan”
Mosque	“Moské”, “Moske”, “forbud moske”, “mosque”
Women-only swimming	“Women-only swimming”, “kønsopdelt svømning”
Donations	“Ban donations”, “donations”, donationer
Halal (food)	“Halal”
Circumcision	“omskæring”, “circumcision”
Muslim Free- schools	“friskoler”
Housing	“Ghetto”, “parallelsamfund”, “dobbel straf”, “ikke-vestlig”
Citizenship	“håndtryk”, “handshake”
Faith	“Det Islamiske Trossamfund”, “trossamfund”